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From the Parthenon, conducted by the students of Union College.

SONGS OF SOLITUDE.

Come, thou glad morning
Of a blest, eternal day;
And dispel the darkness,
In which we stray.
Dreary is the clouded night;
Moon and stars withhold their light;
Joyless flit the hours away;
Hasten, beauteous day!
Come, thou glad morning, &c.

Night has no pleasure,
To the trav'ler far from home;
But the thought is cheering—
Morn soon will come.
When, along th' empurpl'd sky,
Glance the sparkling rays on high;
Home will greet the pilgrim worn;
Haste, then, heavenly morn!
Come, thou glad morning, &c.

Is yon the sunbeam,
Glowing on the mountain's peak?
Are yon the blushes
Of morning's cheek?
Ocean's wave in lustre burns;
Now the golden day returns;
Nature's hour of bliss comes on;
Grief is quickly gone.
Come, thou glad morning, &c.

Thus, O my spirit!—
When life's brief gloom is past,
Shall a dawning cheer thee,
Whose light shall last,
Undecay'd thro' endless years—
Sullied not by sorrow's tears—
Cloudless, pure, immortal day;
Haste, then, Night away!
Come, thou glad morning
Of a blest, eternal day;
And dispel the darkness
In which we stray.

From the Christian Remembrancer.

ANCIENT AND MODERN FREEMASONRY.*

(Continued.)

Having thus plodded our way through the more sober theories concerning the Freemasons of old, we hasten to enliven our readers with the more sprightly and vivacious accounts of the modern Masonic annalists, who display in their histories a haughty independence of facts, and make up for the paucity of evidence by a surprising fecundity of invention. 'Speculative Masonry,' as they call it, seems to have favored them with a large portion of their airy materials, and with ladders, scaffolding and bricks of air, they have run up their historical structures with wonderful ease. The Livys of the Masonic commonwealth are far from willing to let their Rome have either a mean or unknown beginning. While we confess ourselves baffled by the darkness which thickens round the birth and beginnings of the old fraternity, they rather revel in the obscurity, and with cat-like vision, see through the longest and darkest tunnels of antiquity. 'Cut boldly,' was the soothsayer's advice: *'see boldly,' is theirs.* There are minds which seem to rejoice in the misty regions of doubt, which see best in the dark, which have a sensation of being hand-cuffed when they are tied to proofs and documents; they despise those stubborn facts, the mules of history, on which safe historians are content to ride down the crags and precipices of olden times. 'Inveniam viam, aut faciam;' I will find my facts, or make them; so say the masonic writers. They have the same contempt for plain plodding historians which we can conceive a stoker of the Great Western dashing out of Paddington would feel for an ancient couple, could such be seen, jogging leisurely out of town in pillion-fashion, on their old sober mare, with the prospect of a week's journey to Bath. They drive the 'Express trains' of history. While we are groping and floundering amid the fens and bogs of the seventh, and eighth, and ninth centuries, they look upon such times as the mere suburbs of the present age,—'the easy distance from town.' They dash by centuries, as railroad trains whisk past milestones. For ourselves, we see nothing of Freemasons before the seventh century; we cannot even scent the breath of a reasonable rumor. But if we put ourselves under the charge of the most sober and matter-of-fact of Masonic historians, away we are skurried from the seventh century to the sixth, from the sixth to the fifth, from the fifth to the fourth, to the third, to the second, till with dizzy heads, and our breath gone, we find ourselves set down by the Temple of Solomon.

And all this is the result of mere courage in assertion; ask for chronicles, documents, manuscripts, and they speak with mystic solemnity of their 'traditions,' their 'littora non scripta;' they mumble many hints about 'the secrets of their order,' and shake their heads with grave and self-complacent significancy, as though they could say more if they might. Now, when we are thus gravely brought to the building of Solomon's Temple, and the pedigree of this modern brotherhood traced up to Solomon himself and his workmen, we expect at last to see them beginning to smile; we think they have been putting on that mock gravity which is always said to heighten jocosity; we of course think they have intended to be jocose; at last we begin to smile ourselves, as though they were waiting to see our appreciation of their intended humor; but they are quite in earnest; it is no laughing matter; they are not inflicting upon us, as we had naturally thought, a dull satire on the pretensions of historians; there is not a spark of irony or severe pleasantry. Look, for instance, at the Rev. G. Oliver, D. D., M.A.S.E., a P.D.G.M. for Lincolnshire, Past D.G.M. of the Grand Lodge of Massachusetts, U. S.; he is quite in earnest.

There is really something wonderfully refreshing, in such a dry and hard-featured an age as this, to find so much imagination at work. After having pored through crabbed chronicles, mouldy manuscripts with malicious and perverse contradictions, ragged and mildewed letters, illegible and faded diaries,—after having been jolted in such a course of study through a thousand rough contradictions, counter-statements, and contentions of opposing chroniclers, it is quite refreshing to glide along the smooth and glassy road of imaginative history. Of course, where there is any dealing with the more hackneyed facts of history we must expect a little eccentricity and some looseness of statement; we cannot travel quickly and cautiously too. Thus the Doctor of Divinity, before mentioned, somewhat startles us by an assertion respecting the destruction of *Solomon's* Temple. 'Its destruction *by the Romans*, as predicted, was fulfiled in the most minute particulars; and on the same authority, we are quite certain it will never be rebuilt.' He is simply mistaking the second temple for the first.

* By some most unaccountable mistake, a part of the sentence first preceding the first extract from Sir F. Palgrave, in this article in our last, was omitted in the make-up, making the sentence end, "laid claim to." It should end, "laid claim to *heathen* descent and somewhat imitated the *heathen mysteries*."

When indeed we put ourselves under the convoy of the bolder Masonic writers, we learn to look upon Freemasonry as quite a middle aged personage in the times of Solomon. We find ourselves whirled back to the time of Joshua, who is said, a little before his death, 'to have convened a general meeting of all the lodges, and delivered a charge containing the grand principles of Masonry. . . . . . we now come,' continues the doctor, 'to the history of Jephtha, in whose time a Masonic test was instituted, which remains in full force to this day, and will do the end of time.' Thence he takes us to the time of Moses, who 'modelled Masonry . . . . himself being grand master, and Bezaleel and Aholiab grand wardens. . . . . . As a means of securing the practice of Masonry among the children of Israel . . . . Moses convened a general or grand assembly of all the lodges, whether of speculative or operative masonry . . . . and he remodeled Masonry into so perfect a system, and circumscribed its mysteries by landmarks so certain and significant, that from him its transmission was little liable to perversion or error.' Next we are told, that Joseph 'excelled all his brethren in the knowledge of Masonry, which excited their envy and hatred in the highest degree;' and then Abraham is asserted to 'have reformed the rites of Masonry,' and to have 'taught them the superiority of Masonry over the absurd rites of idolatry.' Earlier still, Enoch practised Masonry, of which he was now installed grand master; while we read of Seth, that he was admitted to a participation in the mysteries of Masonry, to which study he applied himself with the most diligent assiduity. . . . . Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with freedom, fervency, and zeal.' It is not indeed until we come to 'Antediluvian Masonry,' that Dr. Oliver confesses that he indulges in any mere conjecture; and even these conjectures he does not pretend to rank with common uncertain 'guesses at truth.' 'Antediluvian Masonry,' he remarks, depending in a great measure upon oral tradition, from the paucity of records ascending to those ages, some degree of conjecture must necessarily be used; but these conjectures, at all times, however distinguishable from fact, being founded on the strongest and most irrefragable supposition, will amount to nearly the same thing as direct proof.' With this all but certainty of conjecture he asserts, that Adam 'was taught that science which is now termed Masonry.'

Now, we might have thought that the Masonic divine would have stopped here; but no such thing. 'From the commencement of the world,' says the celebrated Preston, 'we may trace the foundation of Masonry;' 'but,' adds the doctor, 'ancient Masonic traditions say, *and I think justly*, that our science existed *before the creation of this globe*, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished.' We will not follow him into the irreverent rhapsodies into which he proceeds to draw his readers. While our readers by this time will have discerned the beginnings of considerable profaneness, they will also be in doubt what Masonry, according to Dr. Oliver, really is. The doctor, indeed, feels that he must somewhat explain his meaning; but, as is common with explanations, he only heightens our puzzlement, when he tells us that he has 'used the appellation, Masonry, as the acknowledged designation of our science in its present form, though it was not known by that name during any of the periods I have attempted to elucidate.' Nor are we a whit less confused when we are told that 'speculative Masonry is a sphere without dimensions; it fills all space, extends through all extent; its centre is everywhere, and its circumference nowhere!' It is true, that he proceeds to give a more intelligible but not less daring account of this mysterious universal something, when he says, that 'the true definition of Masonry, is a science which includes all others.' 'Masonry is the perfection of all the arts and sciences;' 'faith, hope, charity, fortitude, temperance, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the science of Masonry.' These lofty pretensions lead naturally to a more noble interpretation of the word than that which the uninitiated dictionaries commonly attach to it; the ingenious imagination of Dr. Oliver recoils from the narrow view of the word which would connect it with 'the craft or performance of a mason,' as it is explained in one of the last editions of Dr. Johnson. Accordingly he asserts, 'that the word Masonry, when first adopted, was merely a corruption of Μεσουρανεω, *sum in medio cœli*; which name was applied to the science about A. M. 3490.' In short, everything is Masonry, and Masonry everything. Such is the trash, the stuff which is gravely printed and gravely read in the nineteenth century.

It would be well indeed if Dr. Oliver and his fellow-writers were only ridiculous; the amount of profanity in their works shocks us at every page; and while we cannot but sometimes smile at the flights of nonsense sublime, we find such grossly irreverent quotations and applications of Holy Scripture, that sorrow, and indignation and grief, are continually extinguishing our mirth. If the whole body of Freemasons were only ridiculous, if they had contented themselves with being merely a convivial benefit club, however we might have privately condemned such convivial associations, we should have passed them by. They might have pleased themselves, like full-grown children, with the bombastic puerilities of their foolish ceremonies, and marched around the world in their aprons, like a community of waiters, to their hearts' content. But they are not content with being a mere secular society. They take high and grave ground; they try to consecrate their convivialities; to invest their mummeries with a solemn religious character: they babble Scripture at their feasts, and thus, by a prominent assertion of religiousness, they provoke Christian men to investigate their religious claims, and to expose the utter rottenness of that religious principle of which they so loudly boast. Let them keep to their taverns, let them have their songs and their dinners, and silence would have been our best condemnation of their tavern life; but when they would fringe their table cloths with texts, and patch religious sentiments into after-dinner orations, and invite men to take Herod's oath, not knowing what they swear, and strut round their rooms with Bibles and squares, and compasses, in strange confusion, and preachify amid all the fumes of their festivities,—then we must expose the principles of a body, which, in this their religious character, is opposed, not to the Church only, but to the vaguest and most indefinite forms of the Christian faith. That we may mete out the most scrupulous measure of justice, we shall not have recourse to the arguments even of the most impartial of their adversaries, but shall confine ourselves entirely to the evidence of their own writers, and judge them out of their own mouths.

If indeed we quote chiefly from the works of one of their own principal chaplains, in examination of their religious tenets, we are taking the very fairest method of ascertaining what their religious principles really are.

Now we said, that they claimed to be essentially a religious society. We obtained this assertion from themselves.

'Speculative Masonry,' says Dr. Oliver, 'is nothing else but a system of Ethics founded on the belief of a God . . . . . and incites to the pure worship of the Creator.'

Again:

'One grand principle of ancient Masonry was, to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifice.' The connexion between Masonry and religion is absolute and cannot be destroyed.' 'The universal diffusion of Masonry this day proclaims to the rest of mankind that its pedestal is religion.' 'The furniture of our pedestal plainly intimates that the object of all our researches is the glory of God.' 'Our secrets embrace, in a comprehensive manner, human science and divine knowledge.' 'Religion was the only foundation on which our Order could be securely placed; for no institution can be firm or permanent which is not supported by the favor and protection of the Deity. . . . . Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution.' 'The great and prominent truth to be illustrated in these views of Masonry, is, that religion, or the genuine worship of God, was the chief object of Masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure Masonry at the present day; for, had it been erected on any other foundation but the glory of God,—had it been instituted solely to exalt human wisdom or to promote human greatness,—it would have been but as a flitting sunbeam, which passeth away and leaves no trace behind.' 'Our pedesdal is furnished with the book of God's word, which is considered the great light of faith, to direct all our motions, and inspire us with the rich hope which it contains; our lodges are dedicated to God and holy St. John Evangelist; and the unequivocal posture of one of our most sacred ceremonies is, bended knees, erect body, and faithful heart.'

These quotations are plain enough; they might be multiplied to almost any extent; but they suffice to show that the modern Freemasons claim to be an essentially *religious brotherhood*. Nay, they consider Freemasonry, whatever it is, as an actual revelation, as a divine gift, as an institution of God. Thus Dr. Oliver asserts that 'Masonry *originated* with God; like that eternal Being, it existed before time was, and shall exist when time shall be no more.' 'If the government of the Jewish Church, established under the immediate superintendence of God, or if the Christian Church, modeled by Jesus Christ, be considered as specimens of perfection, *the same must be admitted of Freemasonry*.' 'The great Architect of the universe was the *founder of Masonry*.'

And now let us see what this religion is. We might suppose—we ought to suppose—that a body which can procure the services of priests of the English Church as its Chaplains must needs be a Christian body; we ought to suppose that Christian priests would shrink in horror from giving their religious services to a professedly religious society, which was utterly, plainly, unequivocally anti-christian, or unchristian in its character. We grieve to be constrained to say, that all such suppositions are entirely false; what ought to be, is not. However fearful a thing it is to say, yet so it is, that clergy of the English Church are found acting as clergy to a body which rejects the profession of Christ's religion. In short the religion of the Freemasons is nothing more than *plain, downright, undisguised, unequivocal Deism*. Whatever their Christian chaplains may say, or their Christian members, a deistical body it is; a deistical body we shall prove it to be from their own writers; nay, their Chaplain, Dr. Oliver, shall prove it for us out of his own pages.

(To be continued.)

From Prof. Ogilby's Address to the Students of the General Theological Seminary.

You, dear brethren, are preparing, (if GOD will,) to be leaders in that great contest. You, too, have been subjected by competent authority, with your own consent, to a preparatory discipline. Your future success and your final victory will mainly depend, under GOD, upon your dutiful, faithful, and zealous conformity to the laws of that discipline. Suffer me then to "stir up your pure minds by way of remembrance," and to call your attention to some of the more important of those laws, which you are pledged to obey, and which you may not disobey, save at the peril of your own souls, and of the souls of others.

I. The first, obviously, of these laws, and that on which all the others rest, is *that you cultivate personal holiness*. "Without holiness, no man shall see the LORD." This, then, is incumbent on every Christian, Layman or Clergyman, whose first duty is "to work out his own salvation." But it is doubly incumbent on those who aspire to the holy Ministry; for one of the chief duties of a Minister of CHRIST towards others, and a chief instrument in his hands, under GOD, of converting sinners, is "in all things to show himself a pattern of good works;" to "be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." If "a Pastor should never undertake to teach a virtue which he has never practised himself," (as a holy Bishop* of our Mother Church, who realized this standard in his conduct, has said,) how large a field of labor is opened to you, and how weighty a responsibility is imposed upon you, by this first law, which binds you to cultivate personal holiness. Doubtless, much of the failure of "the Ministry of reconciliation" to prevail with sinners, is owing to our falling in practice so much below the standard which we set up in our preaching. For, though the unworthiness of the Minister does not make void the Word, or Sacraments, or ordinances of GOD;† it nevertheless sadly hinders the attainment of their great object, viz., the salvation of souls. For, remember, GOD sends the Minister, as well as gives the Word, and ordains the Sacrament. The Ministry is a Divine ordinance, designed to promote directly the salvation of souls, and the edification of the Church, through the sanctified sympathies of our regenerate nature. In truth, the generality of men, in spite of all distinctions and denials, will see Christianity, (I had almost said CHRIST,) in its Ministers; will estimate its character by their conduct, and will feel its power through the influence of their lives. No marvel then, that, in view of the awful truth, that the Ministers of CHRIST "watch for souls as they that must give account," St. Chrysostom exclaims, "It is a wonder if any ruler in the Church be saved!"

And yet, you must not so interpret this, as if CHRIST confers the grace of ordination, in order to his perdition on whom it is conferred. Far from it. It is, indeed, a "grace," which, rightly esteemed, and duly improved, will insure us hereafter "a crown of glory." But, if lightly esteemed, or perfunctorily used, will surely prove a curse and a shame! And, as before said, the first step towards qualifying yourselves to esteem and use it, as CHRIST would have you, is to cultivate personal holiness. He, who has striven by self-examination, by self-humiliation, by self-denial, by constant and fervent prayer, by diligent use of all the means of grace, to "work out his own salvation," will have acquired, through GOD'S grace, a lively sense, both of the soul's inestimable value, and of the trials and toils he must encounter, who would rescue it from the dominion of the world, the flesh, and the devil. He will thus be prepared to sympathize with, and to succor others, in the fearful conflict with sin and Satan, even as our "merciful and faithful High Priest" "Himself hath suffered, being tempted," that he might be "able to succor them that are tempted."

* Bishop Wilson.
† See Article XXVI.

And let me in this connexion caution you against one of Satan's wiles, whereby he often doubtless hinders the growth in grace of those who minister in holy things, as well as of those who are preparing for that Ministry. Since most of our daily studies and pursuits have some bearing on the work of the Ministry, there is danger of our being tempted half unconsciously to ascribe to them a sort of sacramental character, and to substitute them, in greater or less degree, for those positive religious observances and devotional exercises, which others cannot evade on this plea. And yet a little reflection will show the fallacy of such a notion; for there is danger on the other hand, that the constant regularity of our ordinary duties in the work of the Ministry, or in preparing for it, will cause us to contract a mechanical habit in their performance, and to go through them as a mere matter of routine. This, indeed, will certainly be the case, unles we try our spirit and motives by constant self-examination, and unless we quicken our minds and animate our hearts by continual prayer to GOD; so that we shall feel in the performance of every daily duty, that we are standing and acting in His presence, and under His eye, whose honored agents and stewards we either are, or aim to be; and to whom we must soon render, before men and angels, an account of our stewardship.

Your obligation and responsibility in this behalf, dear brethren, are enhanced by the consideration, that through the favor of GOD, and the provident care of His Church, you are in the enjoyment of singular opportunities and advantages for the cultivation of personal holiness. Beware lest you fail to see and own this fact. There is no position or situation in this world that has not some drawback or difficulty. Such, no doubt, may be found here. But surely, dear brethren, it is your fault, and will be your folly and crime, if you fail to discover and thankfully to acknowledge your singularly great and almost unequaled privileges. Retired from the din and bustle of the world, released from the burden of its cares, set apart to sacred study and devotion, your path of duty marked out for you by the Church, guides provided to aid you in pursuing it, GOD'S blessing invoked by her each night and morning on your daily course, her watchful and anxious eye ever on you to warn and to incite; if you fail to grow in grace and in personal fitness for the holy office to which you aspire, you may not plead your want of opportunity in bar of judgment. The fullness of your privileges will, in that case, be a grievous aggravation of your fault, and of your punishment. See to it, then, dear brethren, as you value your own souls, as well as those that may hereafter be committed to you, that you neither disparage nor neglect the means and helps here provided, to aid you in the cultivation of personal holiness.

II. The second great law of all spiritual discipline, is one that is doubly binding upon you as Candidates for Holy Orders, viz: *the law of humility and of submission to just authority*. This was the very first law to which He, whose disciples you are, and whose Ministers you aspire to become, paid voluntary obedience. The law of personal holiness He could not otherwise than obey, seeing that, by virtue both of His Divine nature and of the Divine conception of His humanity, he was absolutely "holy, harmless, undefiled, and separate from sinners." But He, who "thought it not robbery to be equal with GOD," when He entered upon His mysterious work of love, voluntarily "humbled Himself" by "taking upon Him the form of a servant," and in that capacity He chose to submit His will to the will of His FATHER, who sent Him. "Lo! I come to do Thy will, O God!" And herein He has left us an "example that we should follow His steps."

Nor is it enough for us to follow only what *we* take to be GOD'S will. This indeed would be too often to follow our own will, substituted, at the suggestion of Satan or of our own deceitful hearts, for GOD'S will. Our blessed LORD could not mistake His FATHER'S will, for "He and the FATHER were One." His submission was therefore perfect and entire, He Himself being the interpreter of the Father's will. But submission is so alien to our nature, which, while yet untainted, fell through pride, that to secure our humility and submission, we must, in many cases, give heed to some less prejudiced and more competent interpreter of GOD'S will than our own minds and consciences can be. Not indeed so that our minds shall be slack in the attempt to study and to understand His will; or our consciences dull or slow to apply to the regulation of our lives, whatever we surely discover of GOD'S will, by the aid of His Word and SPIRIT; but so that, in all doubtful cases, we may submit cheerfully to the arbitrament of the Church, or of those whom she has set over us; and that in all cases, where she has plainly spoken, we shall promptly and dutifully obey, at the sacrifice, if need be, of our own inclinations, feelings, and opinions. Thus shall we have a sure test of our readiness to follow our LORD, in His example of humbling Himself, and of submitting His will to His Father's.

This law of humility and submission, from which no Christian, of whatever office or grade in the Church, is exempt, is especially binding, dear brethren, upon you, who are placed by the Church, with your own consent, in a state of pupilage, under teachers and governors, for the very purpose, among others, of testing and maturing your humility, docility, and submission. To this end the Church has made you, in the first place, subject to the paternal discretion of the Bishops to whose jurisdiction you severally belong, and has recognized in them the right to receive you as Candidates or not, at their option, and to sever that relation whenever they see fit. This she does, not merely in recognition of their vested rights, but for your spiritual advantage, that you may be taught the lesson of dependence upon, and submission to, a will other than your own. And then, since your Bishops cannot be always with you to conduct your training themselves, she has provided for that purpose this Seminary, in which, with your Bishop's consent, you are placed under the guidance of teachers whom she appoints, and are required to pursue a course of study, and to submit to a discipline which she has marked out. She has thus made adequate provision for hedging in your wills, and for preventing your minds and hearts from running riot, to the injury of yourselves, and others of her children.

It is true that a perverse and stubborn will may break, or slip off, the easy yoke which CHRIST and His Church impose for its restraint, and that the mind and heart of those whom such a will impels, will reject the mild checks which her maternal discipline lays on them. But to such, I speak not: thanks to GOD'S grace, I speak in the assurance that there are none such here. You own, I know, the obligation of the law I am discussing: I only seek to help you to perceive its full scope, and to move you herein "to be strong in the grace that is in CHRIST JESUS."

Permit me, before leaving this topic, to suggest, by way of illustration, two or three particulars, in regard to which your humility and submission may be put to the test. It is your duty, for instance, to frequent Daily Public Prayers, unless necessarily hindred. It might at first sight seem to be a matter of little moment, where you join in the Church's worship, provided you do join in it somewhere. At least it might so seem to one whose submission was imperfect, and who was disposed to follow his own fancy, or judgment, or will, rather than the authority of those set over him by the Church. They, of course, by providing that the Church's Prayers shall be said in this place, each morning and evening, by this religious household, have, in effect, said to each of you, "pray here, not elsewhere." And to the humble and submissive, this intimation would be law, even though it were not sanctioned by that other law of sacred association and brotherhood, which makes it unnatural and culpable to stray needlessly from this our common place of prayer.

Again, in your private devotions you have need of books, or manuals, to help and guide you. The Church, and those in authority over you, have here wisely left an ample margin for the exercise of discretion, but not of indiscretion. It by no means follows, that because the aids and guides you may discreetly use, have not been specified, that your liberty is therefore unrestrained, and that in this respect no call is made upon your humility and submission. For the Church, having prescribed a liturgy for Daily Morning Evening Prayer, reasonably takes it for granted, that the spirit of that sacred Manual will pervade all the devotions of her dutiful children. That they will instinctively reject whatever may be out of harmony with, much more whatever may be contradictory to, the tone and tenor of that volume, which, next to Holy Scripture, has the strongest claim upon the Churchman's head and heart. She does, therefore, limit us in this particular, (I apprehend,) to the Book of Common Prayer, and to those Manuals of Devotion, which have been prepared upon it as their basis, or, which are confessedly in harmony with it, both in spirit and doctrine. If, in regard to any particular work, you have a doubt, whether it fall within the suggested limit, humbly heed the doubt, and turn to another of unequivocal character.

I am the more explicit, dear brethren, on this point, because I think it is one at which you are peculiarly exposed. It has become the fashion with not a few, (who it may be feared know not the value of the helps accessible to us at home,) to magnify the worth of the manuals of devotion current in foreign and hostile communions; although those manuals contain, with much that is common truth, no slight infusion of grievous error, which is so blended with the other matter, that it cannot often be disengaged and separated from it, even by the most careful and skilful analyst. A devout and ingenuous mind, attempting to use a manual of this sort, puts itself, in its most unguarded hour, in the power and at the mercy of a spiritual guide, who, if he dared be honest, would probably tell him, that the Spiritual Mother, through whom he was born again to GOD, is no better than a harlot, and would prescribe, as the subject matter of his first penitential exercise, his past conformity to her doctrine and worship. Can such, my brethren, be safe spiritual guides for us? Can we follow them, even though with unequal steps, without committing a contempt against our mother Church, in whose communion and nurture we have attained our present measure of grace, and may still be sure of growing in grace, even to the stature of perfect men in CHRIST, if we lovingly trust her guidance, and reverently obey her counsels? Nay, is not the adoption of such helps to devotion a step towards, if not an overt act of treason against her authority? At the least, dear brethren, it would be, on the part of any one of you, an act of great presumption, utterly at variance with the humility and submission to authority that so well befit you, to seek out such guides, when the Church, both in her liturgy, and in the devotional manuals prepared by her pious sons, has so amply provided for all your wants. Show me the man who has exhausted the devotional aliment supplied by holy Bishop Andrews' *Private Devotions*, or the saintly Bishop Wilson's *Sacra Privata*, or Bishop Jeremy Taylor's unsurpassed Manual, the *Holy Living and Dying*, and who has risen to the devotional level of those venerable Fathers, and then I will show you one, who may, if he will, go beyond the green pastures and still waters, that are, alas! too little frequented, within the enclosure of our own Church, to satisfy his spiritual hunger and thirst out of other fountains and in other fields. But take heed to yourselves, lest, like the prodigal, dissatisfied with your appointed lot, you stray abroad, only to feed on husks, and to return at last, impoverished and penitent, to the home you despised!

The following extract from the recent charge of the Bishop of Fredericton, is well worthy the careful consideration of all Christ's Ministers, and seems well adapted to the wants of our own Church:

To return to our own practical duties. The first to which I desire especially to call your attention, is that of Public Prayer. I have observed with regret, that the Churches in this Diocese are seldom open during the week, for prayer. Now, without wishing to press upon you duties which you might feel unequal to perform, it appears to me that there are few places in the Diocese, (none where any number of Parishioners reside,) in which Prayers on the Litany days at least, and in many cases oftener, might not conveniently, and most profitably, be made.

The state of the Church and of the world demands more frequent intercession. The very life of the Church hangs upon it. Our people require it, and would in many instances be refreshed and comforted by it. The objection that few would attend is met at once by the fact, that our Lord's promise is given not to the many, but to the few: that the all-seeing presence of God should be our great inducement and reward: and that the prayers of two or three would not continue without a blessing. Not to say that others would probably by degrees be found to add to the "little flock;" and, if I must name a more humiliating reason, that we are almost the only body of Christians in the Province, whose Churches are shut up from one Lord's day to another. Let me hope that those who have for some time past continued this good practice, will soon be no longer the exceptions, but that the rule will generally be observed among us. No idle distinctions of party can be a reason for the omission of prayer and intercession. A custom enjoined in Scripture, sanctioned by our Saviour, followed by his Apostles, and for which ample provision is made by our Church, requires no recommendation from me, the most unworthy of its servants.*

Nothing has contributed to bring the Prayers of the Church into more general disuse, than a slovenly, hurried manner of saying them. And I would earnestly entreat my younger Brethren in particular, to attend to this point. Slowness and distinctness of utterance, without drawling, so as to give every word its proper enunciation, yet not to lay undue emphasis on any, especially on the pronouns and participles, are essential to good reading. An affected tone, and a habit of dramatizing the Prayers and the Lessons, as if a play were being enacted, is especially offensive to good taste. Simplicity, reality, distinct enunciation, and a reverend manner seem to me to include the leading characteristics of a good reader.

For the benefit of my younger Brethren in the Ministry I may also make a few remarks on *Preaching*.

That our flocks are often led to place an undue stress upon this part of our duty is obvious to us all. The corrupt heart of man always values most that which exalts or pleases self, which is most easily performed, and in the performance of which judgment is passed upon others. Preaching is liable to all these abuses. Mere hearing costs nothing: the hearer who admires or censures, is, or fancies himself to be a judge, and though admonished or reproved, he enthrones himself in the critic's chair. Hence the undue preference of Sermons over Prayer: the contempt poured upon particular Preachers, the exaltation of others, whilst few are found who hear in silence, weep, rejoice, and pray. Yet though these evils every where abound, we should not act wisely in deprecating or in neglecting an ordinance of God.

"Preach the word," is the eternal command: and what must be done in obedience to God ought to be done in the best possible manner. One of the great faults commonly found with Sermons is, that they are dull. Preachers do not sufficiently study variety and copiousness of information. They "bring" not "forth out of their treasuries things new and old." Either they dwell on single points of doctrine in every Sermon in almost the self same words, or confine themselves to the same round of moral duties, or preach about nothing but the Church, or else they never mention it. If we take the Scripture for our guide in preaching, we shall find it otherwise. Continual variety is found in the Word of God. History and exhortation, precept and parable, sententious proverbs, simple narratives, holy and comforting doctrines, supported by weighty arguments, and followed by practical exhortations, are interspered in rapid succession in its sacred pages. I would advise your Brethren not to confine themselves to single trite texts, divided into three regular parts, with the same kind of conclusion for all. It is useful often to expound a longer passage of Scripture, as for instance, a Parable, a Psalm, or one of the Gospels or Epistles for the day; and by following in the wake of the Church throughout the year, we are sure to obtain a variety of useful and interesting subjects. Thus the lives of the Saints, the sayings of our Saviour, the Christian application of Jewish Psalms, the principal events of our Lord's life, the prophecies of the first, the signs of the second advent, the doctrines and duties contained in the Creed and the Commandments, Prayer and Sacraments, the nature, constitution and progress of the Church, will all in their turn furnish matter for instruction. Decies repetita placebit.

The style of Preaching is, in its degree, of much importance as the matter. My meaning on this head cannot be so well expressed as in the words of Archbishop Secker. "The concern of a Parish Minister," says the Archbishop, "is, to make the lowest of his congregation apprehend the doctrine of salvation, by Repentance, Faith, and Obedience, and to labor, that, when they know the way of life, they may walk in it. Smooth discourses, composed partly in fine words which they do not understand, partly in flowing sentences which they cannot follow to the end, leave them as ignorant and unreformed as ever, and lull them into a fatal security. Your expressions may be very common, without being low; yet employ the lowest, provided they are not ridiculous, rather than not be understood. Let your sentences and the parts of them, be short, where you can. Avoid rusticity and grossness in your style; yet be not too fond of smooth and soft and flowing language, but study to be nervous and expressive; but bear the censure of being unpolished, rather than uninfluencing."

I venture to quote a few more remarks from the same judicious writer, on manner.

"Every man's voice and utterance belongs to himself alone: and it is in vain to think of looking or talking like such or such a one. Therefore preserve what is native to you; free it from adventitious faults: improve it if you can: but remember that you may deprive it by the endeavor; and certainly, if you change it essentially. Speak to your people as you would undertake to inform or persuade a friend in a concern of great moment; only with more deliberation, more strength and energy in proportion to the numbers, and vary both your style and elocution, as in conversation you always do, suitably to your matter. For monotony soon deadens attention. It is worst indeed when uniformly unnatural, by degenerating into a kind of chant." To which I will add, that distinctness of utterance will both render

* I am thankful to be able to strengthen myself by similar advice from the venerable Bishop of Toronto, in his late Charge—"Let us then, my brethren," says the Bishop, "take up the Book of Common Prayer, and ask our own hearts what it proposes for our guidance and direction, in bringing home the various means of grace to the hearts and understandings of our people. The first thing commanded is the use of the Morning and Evening Prayer daily throughout the year. Now this implies, that our Churches should be open twice every day; and accordingly, portions of the Old and New Testament are allotted for each service, so that the most part of the Bible is to be read every year once, the New Testament three times, and the Psalms every month. We have reason to believe that for some time after the Reformation this order was regularly observed; and in large towns, even within the memory of many still living, some Churches were daily opened; and blessed be God, the practice is again gradually reviving. In this Diocese I hope to see in a short time some of our Churches open daily in our rising towns, wherever the number of the Clergy will admit of the regular performance of the duty; and in country places it should remind us of our Missionary character, and that we ought to have appointments with our people on week days, in different parts of our Missions, as often as our strength will admit. Our Church is a prayerful Church; and not to follow her directions, as far as in us lies, is to rebel against her lawful authority, and to rob our people of their just inheritance, for the faithful exercise of daily prayer will doubtless bring down blessings on the land."

your words certain to be heard, and will tend much more to fix the attention of your hearers, than loudness of sound.

I proceed to speak of another most important, but most sadly neglected part of Clerical duty, *Public Catechising*. It is remarkable that most of our best English Divines have borne witness to the importance, and have, at the same time, complained of the neglect, of this most useful and scriptural work, the disuse of which can, I fear, be set down to nothing but indolence, because it never seems to have been even unpopular. To gather the younger portion of the congregation together, and through them to instruct the elder, many of whom are too ill informed to profit by Sermons, is surely the most effectual method of endeavoring to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." I would very earnestly press upon you all the necessity, as well as add somewhat on the nature, of this duty.

The great ignorance of a vast number of Christians on the main point of faith and practice, as well as on the specific doctrines of their own Church is the strongest argument that can be alleged in favor of public Catechising. If the Clergy would only take the trouble to ascertain the real amount of knowledge which the adult portion of their flocks possess on points of Christian doctrine, they would find it almost incredibly small, and extremely indistinct; and such persons are generally ashamed to confess how much they do not know, and unwilling or unable to give up the time to acquire what ought to be known. From Sermons ordinarily they carry away very little information; the little they understand they speedily forget; and the hearing of Sermons is more like a mechanical exercise, or a spiritual stimulant, which they take once a week, than an edifying means of knowledge. But the instruction of the young revives the hearts of the old: what they do know is made more distinct: what they do not is shown them without putting them to the blush; even the mistakes of the catechumen serve to correct their own: whilst the form of question and answer helps a weak memory to retain what, when uttered in a Sermon, is lost by the continuity of the discourse. Casual remarks on important subjects are better received and treasured up. Their homeliness pleases and attracts; and the simplicity which is adapted to the child is found to come home to the heart of the aged man. Never is the Parish Priest more affectionately regarded by his flock, never does he more closely tread in the steps of the Good Shepherd, than when he familiarly, yet reverently instructs the youth of his flock in the faith and duty of the Christian Religion. To a duty so plain, so pleasing and so useful, what objection can be made but that of incapacity, which is only another word for indolence? No Pastor who is competently instructed in the chief truths of the Christian Religion, and has taken pains to prove by Scripture the truths contained in the Church Catechism, need to be at a loss for matter: and though a judicious method of catechising may be difficult of attainment, the difficulty is well worth mastering.

The time for such catechising is of course after the Second Lesson in the Morning or Evening Service; but the Evening Service will generally be found to be the most suitable, and the exercise need not exceed fifteen minutes. Where there is a Sunday School already formed, the materials are at hand: and thus there would always be a class preparing for Confirmation, and gradually taught the meaning of that important rite. The responsibility of the neglect of this duty will not henceforth rest on your Bishop.

I would now call your attention to another equally important part of your duties—the visiting of the sick, and, "as far as need shall require, and occasion shall be given," of "the whole." Without this a Clergyman's duty is but half-discharged. In Parishes where the people are collected in villages and towns, less difficulty is presented, and in sickness, few, if any, neglect the services of their appointed Clergymen. The principal difficulty is to bring those who are in health to desire the visits of a Clergyman *in his clerical capacity*. All persons are glad to receive marks of attention and civility; and a cheerful hospitality is commonly to be met with in this Province; and it is our duty to pay our friends this mark of respect; but when the conversation goes no further than the weather or the crops, or is confined to observations upon persons, it is difficult to see that it is attended with permanent advantage to either party. Our real object in visiting each member of our flock should be to express our sympathy in his sorrows or his joys, to promote his actual progress in the great preparation for the eternal world, his discharge of the daily duties of domestic life, his habit of constant communion with the Church, his real fitness for the Presence of the Holy One Himself. Alas! on this errand too many of our parishioners seem not desirous to see us, nor willing to regard us as their spiritual friends, the guides and counsellors of their immortal souls.

In order therefore to profitable visiting, our own tone of mind must be elevated. We must not be the mere respectable members of society, the cheerful festive companions of the rich or the mirthful, the judicious and sedulous men of business; ours is a higher employment, a loftier sphere of action. These, our friends and neighbors, are our fellow sinners in a world of corruption, in a time of self-deceit and self indulgence, in a place where the Church is weak, and the world is strong. Their blood will be required at our hands, if we do not make some effort to rouse them from their apathy, their negligence, their sin. How many appear unfit to die! How many deprive themselves of the full enjoyment even of the ordinary means of grace! How few are in possession of that holy fear, that victorious faith, that peaceful love, by which "he that is born of God overcometh the world!" If we estimate the strength of our Church as a whole by the number of those who "walk in the light as He is in the light, and have fellowship" (or communion) "one with another," and whom "the blood of Jesus Christ cleanseth from all sin," we may tremble while we say, "If the Lord of Hosts had not left unto us a very small remnant, we had seen as Sodom, and had been like unto Gomorrah."

Now no man can impart to others that which he has not himself received. An ungodly Pastor may indeed be made the instrument of good to others, by preaching truth: but to benefit his people by personal acquaintance he must have the divine life in his own soul. He must be a man of meditation and prayer. And every year seems to make this work more difficult, and to put more temptations in our way to neglect it. The numerous channels of usefulness, the scattered population, the time occupied in visiting, are hindrances: the complex artificial way of living is a greater hindrance: our rapidity of communication and abundance of intelligence is a greater hindrance still. If we are always on the move, what time is left for communing with God? If we are always reading letters, pamphlets, and newspapers, what opportunity remains for quiet thought, patient study, grave meditation, silent prayer? A calm repose of mind, uplifted thoughts, desires that breathe the air of heaven, seem almost incompatible with this bursting, clamorous, imitative age, in which we live as it were a sort of moral earthquake, rocking to and fro with continual change, dizzy with agitation and excitement, and craving still for more. The ancient landmarks are in course of removal: the very sky and earth seem to reel before our eyes, as if we had just been landed from a long voyage. But though this may be our difficulty, we must not be conquered by it. Our blessed Master, when he had been all day long in the crowd, sought the freshness of the mountain air, the stillness and solicitude of night, and poured out his soul unto the Father. He commanded his disciples, when "there were many coming and going, and they had no leisure so much as to eat," to "retire into desert places, and rest awhile." It was necessary to their spiritual existence—and it is equally necessary to our own. To make our visits profitable, and our conversation such as "becometh the Gospel of Christ," we must come invigorated by secret prayer, and sustained and elevated by fellowship with the gracious Spirit of Truth. Thus furnished, our intercourse with our people will assume a holier character; even while we speak on ordinary subjects, we shall not speak in the spirit of the world, and a chastised and sober thoughtfulness will be diffused over our general conversation.

Such habits will supply us with the best answer to the question, how far a Clergyman may lawfully mix in the recreations of ordinary society; a question which can seldom be answered satisfactorily in the abstract, and which will admit of many modifications, according to circumstances. If, however, our spiritual intercourse with God be duly kept up, if the eye of our mind be single, we shall soon discover the point beyond which it is unsafe to proceed: and when our presence is made to countenance excess, extravagance, and idle dissipation, or when a large portion of our time is wasted, it is then clearly our duty to withdraw.

There is another branch of this subject which requires more attention than has, I fear, been paid to it by the Clergy of our Church in general; I mean the study of Casuistical Divinity.

Cases of soul-sickness are as various in their nature, and require as great variety of treatment at the hands of a spiritual physician, as is demanded by bodily disorders. A few words of hasty prayer, and general topics of consolation derived from the freeness of God's mercy, will not supply the wants of a burthened conscience, nor relieve one who has been engaged in complicated schemes of sin, or who has oppressed or defrauded his neighbor, or whose doctrinal views on important points are confused and entangled, or who is filled with delusive fears and morbid fancies. It is only the emperic who boasts of one cure for all diseases. The works of Bishop Taylor and Sanderson will assist you in this matter: and I take this opportunity of urging on my younger brethren the necessity of continually adding to their stores of theological knowledge. He whose office requires him to teach will soon exhaust himself, unless he is perpetually learning. And I entertain a sanguine hope, that the frequent meetings of the Clergy in their Rural Deaneries, by accustoming them to the consideration of definite objects, and by the comparison of practical experience of each in discharge of pastoral duty, may be highly beneficial to us all. Thus we shall "give attendance to reading, to exhortation, and to doctrine."

For the Churchman.

Holy Church teaches, according to God's word, that each one of us was made in his baptism a member of Christ, the child of God, and an inheritor of the kingdom of heaven. Thus new-born from our state of nature into a state of grace, we were invested with that character of Christian, which, as it is the highest and best that we can possess, so should it bring every other into subservience to it; the position and relations in which it places us, the duties it requires, and the obligations it imposes, should furnish the principles and the rule and measure whereby we should be governed in all the positions, relations, duties, and responsibilities, connected with our natural state. All of care and duty that devolves upon us as reasonable and moral beings, and in our domestic, civil, and social relations, should be made part and parcel of the care and duty devolving upon us as Christians. And so mercifully has our Heavenly Father blended the dispensations of His providence and grace, that our earthly happiness and welfare, in all their kinds and connections, are best promoted by being sought in the spiritual and heavenly ways of His Church, and under the guidance and restrictions which, in that Church, are provided for His redeemed. The most Christian man is always the truest to his obligations, and the most earnest, faithful, disinterested, and generous in his duties. The most Christian family is always the happiest and the best regulated. The most Christian citizen, whether in private or official life, is always the truest in patriotism, the most faithful in trusts, and the most devoted and energetic in his proper sphere of labor for his country's welfare. In other words, the best member of the Church is the best citizen, and the best member of society in every department. This every truly honest man must acknowledge, who gives a reasonable and enlightened consideration to the genuine principles and requirements of the Gospel, and to their natural bearing on the life and character of all who truly and faithfully adopt them in their heart and life. And very especially must this be seen and felt by all who own the binding obligation of that gospel—its faith, its affections, and its duties—on the assent of their understandings, and the government of their hearts and lives. If this profession is truly enlightened and sincere, they see in the gospel that which only completes the character of the reasonable and moral man, and which only can secure to his reasonable and moral faculties their best influence on his happiness and welfare individually, and in every domestic, social, and civil relation.

The natural effect of sound practical Christianity, is the promotion of personal and social virtue, of order, peace, good will, and sobriety, of wholesome legislation, and of faithful magistracy.

But the gospel possesses also a character infinitely higher, and more efficient, than any connected with its mere natural tendency to good. It is invested by its Divine Author with a supernatural power, in which its true subjects see its best character. The Holy Ghost breathes into it an energy which, attaching itself to every intellectual and moral principle and property that can be turned to good, resists the hindrances to that good interposed by fallen and corrupt nature, purifies human motives, makes straight the devious propensities of the natural heart, strengthens its weakness, lightens its darkness, and moves it forward in a new, a virtuous, and a holy way—a course of happiness and usefulness—leading surely to the greatest good in this world, and to that which is infinite and eternal in the next.

But this energy of the Holy Ghost operates on the gospel as a system, through its faithful subjects as individuals. That, as a system, its blessed ends may be fully accomplished, every one must in his own person, experience the regenerating and renewing influences of that Divine Agent. His heart must be controlled, and his life governed, by those influences. Thus only can he enjoy the full blessings of the gospel, and minister to its efficiency as a system of grace, mercy, and truth to the world.

Very prominent among the requirements of the gospel, in order to mens' being themselves subjects of its blessings, and its honored instruments for extending them to others, is the full conviction that as it is altogether a system of unmerited mercy from God, so must it be received with child-like submission to all that it requires them to believe and to do, in its fulness and integrity, as a system having God for its Author, and His infinite wisdom and goodness to adapt and guide it to its ends.

The attentive reader of the Bible need hardly be told that it has pleased God to give to the system of His gospel an outward and visible form, in that divine institution, His Church, with its ministry, sacraments, worship, and discipline. To this are "committed the oracles of God"—His Holy Scriptures—to be therein preserved, made known, and reduced to action. Men are to enter into the perpetual covenant which God established with their race at the fall, by becoming members of this Church. As such, they are to renounce whatever is inconsistent with the character required of them in that covenant; to keep whole and undefiled the Christian faith; to obey God's holy will and commandments; and thus, as individuals, and in all their relations to their Maker and their fellow-men, to maintain the character, and faithfully discharge the duties, of evangelical piety and morality.

Hence it follows, that personal, domestic, social, and civil happiness and welfare, are best secured by promoting the enlargement and interests of the Church.

In engaging in this great and essential Christian work, every one is to begin at home, and see that he recommends the Church to the favor and adoption of his fellowmen by his own faithful application of the means it provides, in its sacraments, services, and institutions, and the ministrations generally of its priesthood, for instruction in righteousness, and for growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and by showing the good influences of these in his life and conversation. And that this may be so, he must remember that the outward man can be kept pure and true only by its being animated by a renewed and holy inward man, an understanding enlightened by the true faith, and a heart controlled by those affections, passions, dispositions, and tempers, which befit *the life of God in the soul*. Thus true to the state of grace and salvation to which he was called when, in baptism, he was made a member of the Church, and a subject of the covenant, of God in Jesus Christ, the faithful Christian will feel it a duty, requiring all the earnestness, devotion, and cheerful sacrifice, of loving God with all the heart, all the mind, all the soul, and all the strength, to provide and sustain for himself, in liberal proportion to his means, the due celebration of the services and ordinances of the Church. And adding to this love of God above all things, the equally required love of his neighbor as himself, he will be deeply sensible that all attention to his own spiritual duties and interests falls shamefully short of gospel requirement, if not coupled with warm desires, and cordial efforts, for the spiritual welfare of others. This is manifested, first, in fidelity to those whom, as family, friends, and neighbors, and as sustaining any relation which admits of the favorable bearing of social influences, God has placed within his more immediate reach. Generously too does he aid, where he can, in securing for others who need his aid, the unspeakable blessings of the ministrations of the sanctuary; and in promoting the Church's bounden and precious work of training able, sound, and pious ministers of the New Testament; of spreading far and wide the labors of devoted and well qualified missionaries; of taking into her own, as the only safe and proper hands, the education and training of the young; and of distributing to the very large extent which only can fill up the measure of her duty to her Lord, the Holy Bible, her Catholic and evangelical Liturgy, and duly approved books and tracts.

If all among us who have been made members of Christ, children of God, and inheritors of the kingdom of heaven, would seriously and effectually consider the duties which, as such, they owe to God, to their fellow men, and to their own souls, it would, to an extent now hardly to be imagined, bring the choicest blessings upon themselves, upon their families, upon society, and upon the commonwealth. The streams of the river of God, making glad His city, the holy place of the tabernacles of the Most High, would diffuse that gladness all around. The city of THE GREAT KING, the mountain of His holiness, beautiful for situation, in whose palaces He is known for a sure refuge, would indeed be the joy of the whole earth. In grace for all that we can do of the duty, and for all that we can enjoy of the happiness, connected with the faith, hope, and charity, which are the sum and substance of what He requires, the Lord of Hosts would be with us; the God of Jacob would be our refuge; He would be our guide even unto death; nay more, OUR GOD FOREVER AND EVER.* B. T. O.

* See Psalms xlvi. xlviii.

For the Churchman.

NEW YORK, Jan. 11, 1848.

Mr. Editor,—I had taken up my pen to remark on the oddity of the proceedings at the "New England Dinner," when your last paper came to hand.

The celebration of a Puritan Anniversary, enlivened by a waggish speech from a Popish Bishop! Extremes meet!—the two quondam persecutors of the Church join hands. Is it a sign whither the Spirit of the Age is leading?

The Church, persevering in its system of calling men to the sanctuary by the power of Truth and Reason, will meet opposition in every form. Puritanism in New England is closely assimilating to Socinianism, each little removed from Deism, and the great body of the papists, have little faith in ought than their confessors.

The organ of the Presbyterians is filled with lachrymal articles, echoes of the pulpit appeals about Popery. Alas for human weakness! The man is behind the age, and has yet to find that the day is past, when error can be crushed by persecution: it must be overcome by the power of Truth and the exercise of the better feelings of our Nature. Let the Church go on her course manfully, and we shall see her erring children returning to her bosom and the number of her enemies falling away, seeing that peace rests within her folds, and Grace dwells with her everlastingly. Your obedient servant,

F. M. H.

For the Churchman.

Reverend Sir—As it is probable that, the great excitement which has disturbed the Church, will soon in a degree abate, and that the discussion of topics connected therewith will not occupy your attention and the space in your columns so much as heretofore—there may be a disposition to turn your thoughts to subjects connected with the duties of Christians in their individual capacities and relations; therefore, I will presume to mention to you subjects, upon which I think your own opinion, and the opinions of some of your able correspondents, might be read with profit to many scattered Churchmen, who, from their isolated situation, are unable to make any practical use of much of the instruction contained in our Church periodicals. The question I would ask is this:

What is the duty of a Churchman, when living in a section of country where there are no other families than his own who are Episcopalians, and where there is abundant religious teaching after the manner of sectarians? And,

2d. What is the duty of Churchmen, when three or four families reside in a place, where there is much able, and in many respects, wise and valuable teaching, but where ministerial authority, Church order, and sacramental sanctity is not taught in a correct manner? Is it their duty in such cases to stay away from sectarian meetings, and not allow their children to attend the Sunday Schools which are established in their connection; or may they endeavor to profit by those exercises?

Should your own time be too much occupied with other subjects, there is no one of your correspondents, in whose advice in this matter the writer would rely with more confidence, than the venerable B. T. O.

Very respectfully, &c.

A CHRISTIAN.

For the Churchman

Mr. Editor,—The writer of one of editorials of the Protestant Churchman, January 8, gives it as an evidence that Pope Pius IX is as much a bigot as his predecessors, that he continues his opposition to the Bible Societies. The managers of that paper pretend great reverence for the memory and principles of Bishop Hobart, and that those principles were very different from the High Church notions of the present day. Will *they* say that opposition to the Bible Societies is proof of popish bigotry and intolerance? Perhaps they will say of this, as they did of Bishop Hobart's well known favor of prayers for the faithful departed, that if he lived now, he would have different views. Think they that Bishop Hobart was one of their vacillating sort? fund, like them, of "a changeling faith?" T. S.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 22, 1848.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

We have read the second letter of Dr. Hughes. In a perspicuous and vigorous style it insists on apostolicity, unity, catholicity and sanctity, as signs by which the true Church of Christ may be known, and applies these tests expressly to the Churches in communion with Rome, and covertly to the Greek and other Oriental Churches, to the Reformed Churches, and to all sects and associations which profess to be Churches of Christ.

In this enumeration of the marks of the Church, we are happy to observe a recurrence to the simplicity and boldness of the Apostles' and Constantinopolitan (or, as it is commonly called, Nicene) creed, which declare the Church to be One, Holy, Apostolic and Catholic. Modern divines of the Roman Church have needlessly multiplied these marks. Bellarmine extends the number to fifteen, and among them includes the temporal success and victory over enemies which God has bestowed on those kings and potentates of the earth who have been defenders of the Church. "Never," he says, "have Catholic princes heartily adhered to GOD, without gaining a very easy triumph over their enemies." We do not mean to say that there is any disagreement on this point, between Dr. Hughes and Bellarmine. By no means; Roman divines are remarkable if not for their uniformity of opinion, at least for the ingenuity by which they preserve the show of it. Bellarmine himself tells us that the marks of the Church are variously computed; that of the divines ancient and modern, one makes two, another three, another four, another six, another ten, eleven and twelve. "We," he adds, "shall propound fifteen; but all these, if any one desire it, may be reduced to the four which are commonly assigned by the more recent writers from the Constantinopolitan creed, One, Holy, Catholic and Apostolic." Thus Bellarmine's fifteen may be conveniently compressed into the four of Dr. Hughes; and the four of Dr. Hughes, for aught that appears to the contrary, may be expanded to the fifteen of Bellarmine.

But the four are, by the confession of all, sufficient for the discrimination of a true Church. We shall give Dr. Hughes's account of these in full, and in his own order; and shall follow him in his application of them to the chief religious societies of the age.

After some excellent remarks, on the visibility of the Church, Dr. Hughes proceeds as follows:

It is manifest from this, that no outward Society can claim to be the Church of God, which received its form and organization at any period subsequent to the days of Christ. Hence one of the signs of the Church is, that she is *Apostolical*. Any Society depending on a subsequent date for its origin necessarily stamps itself spurious and counterfeit. Its doctrines must essentially be different from those of the true Church—and being different must essentially be novel doctrines, unknown to the older Society, and being novel must essentially be false—unless it is pretended that a new or another Christ descended from heaven to reveal them as contradictions to what *our* Christ had revealed. Here then, dear Reader, is a striking attribute which God has made a peculiar and exclusive sign of His Church on the earth. Read over again what has just been said. Study and reflect on the argument, and see its bearing on your own condition.—The true Church began and was constituted an outward visible society in the days of Christ and His Apostles.—When did the Society or pretended Church to which you belong take its rise, receive its form, and commence its functions as a visible Society? It must have been many centuries too late. The doctrines on which it is founded must have been, at the period of its commencement, *new* doctrines) and therefore necessarily unrevealed by that Saviour whom we adore. This test is universal. Heresies have existed almost from the origin of the Church, but their authors separated from her communion, and such persons as they had been able to involve in their secession, have endeavored to form a separate Church on a model of their own invention, and framed with a view to give greater extension and development to the errors into which they had fallen.

All this is excellent, and we have only to request the reader to observe, 1st. that every true Church is *Apostolical*; and 2d., that what is meant by a Church's being *Apostolical* is, that it has derived its form and organization, by uninterrupted succession, from the Apostles of our Lord.

Dr. Hughes proceeds:

Again: the Church must be essentially *One*, as a visible society. The reason of this is obvious. God, who originally revealed her doctrines is *One*, truth is necessarily *one*, and the society founded by our Divine Saviour, and imbued with the belief of that truth, which is one and which Christ had revealed to His Church, must necessarily produce Unity of faith among her members. As long as they abide in the truth of Christ's teaching, there cannot be divisions or antagonisms of belief. If there be divisions on tenets of Divine Revelation it will be because one section or other will have departed from the truth and embraced error. The part so embracing error will necessarily cease to belong to the society which had been founded on the belief of the truth. The defection may be as great as it was in consequence of the Arian heresy—the defection may diminish the number of those who, until then, had been included in the communion of the Church, but the Unity of that Church, that is of those who remain faithful to what had been the common belief of all until then, is by no means broken up or disturbed. A diseased limb has been stricken from the tree—but the tree itself, with its root and trunk, its flowers and fruit, remains the same; except in so far as the spread of its boughs has been outwardly diminished by the amputation of the diseased part. The tests of this Unity in the visible society of the Church will be the belief of the same tenets of religion, as originally revealed by Christ and witnessed by the Church herself. In this respect, while the Catholic communion is supposed to number at least two hundred millions, of all tongues and tribes and peoples, there is no division among them—nor has there been, from the beginning of Christianity. And as the rays of light which illumine our globe are traceable back to the sun from which they emanate, so the faith of each individual in the whole Church is identical with that of each and all the other members, in regard to the tenet of Divine Revelation made known by the Son of God. *All* believe in, and have recourse to, the same sacramental institutions of the Saviour. *All* recognize and revere the same organization of Pastorship, the same *one* Priesthood, the same one Episcopacy of Christ, represented and vicariously exercised by so many throughout the world;—the same one undivided Primacy ordained by Christ, and conferred on Peter and his successors alone. Such is now, and such has been, uninterruptedly for eighteen hundred years, the Unity of that visible Society, which is the Church of Christ.

Here again we must request the reader to note and remember, 1st. that every true Church is *one*; and 2d. that what is meant by the *unity* of a Church is its keeping of the Faith of CHRIST whole and undefiled and its unanimous profession of the same. The members of a true Church may differ on many points, and these differences may at times run into warm and fierce discussions, but while they all steadfastly profess "the Faith once delivered to the Saints," the Church to which they belong retains the mark of unity; for the "tests of this unity in the visible society of the Church, will be the belief of the same tenets of religion, as originally revealed by Christ, and witnessed by the Church herself:" that is, of course, not by the particular Church which is under trial, but by the Catholic Church from the beginning.

We would observe, however, on this head, not for the purpose of adding to what Dr. Hughes has said, but simply with a view to the clearer understanding and safer application of this test, that the communion of those who profess the Christian Faith may be broken in two ways, 1. By a denial of doctrine which God has revealed; and 2. By the addition to the One Faith of some doctrine which God has not revealed and the imposition of the doctrine so added as a condition of Church communion. There is, however, this difference; a Church which denies any article of the Christian Faith loses thereby the mark of unity and ceases to be a true Church; while a Church which adds to the revealed doctrine and makes its addition a term of communion, retains indeed the note of unity, and is seen to be a *true* Church, but by obstructing the operation of the revealed doctrine by its human admixtures, and creating schism by imposing unlawful terms of communion, it becomes an *unsound* and *schismatical* Church.

The third sign of the Church is thus stated:

But there is another sign, still, by which you may distinguish the Church from all other societies;—it is Universal or Catholic. It is not Universal in the sense of its being necessarily, in all the places of our world, at all times. This was not the purpose of our Redeemer. But it is Catholic, because, 1st, the truth on which it is built is, by its own nature, essentially universal. The doctrines which our Saviour revealed and taught the Church, being true when he uttered them, were, and are, and will be, true in all places, as well as in Jerusalem,—will be true through all time, and all eternity. 2d, Because His commission to the Church was to make it known to "all nations," through "all days," until the "end of the world." 3. Because, by the commission, its promulgation was not to be impeded either by the rage of the Gentiles, the vain deliberations of the people, nor the fruitless and combining assemblies of kings and princes against the Lord and against His Christ. "All nations," were the field of its operations. Its missionaries were not to be effectually arrested in carrying the knowledge and means of redemption to our fallen race by any barrier;—neither the expanse of ocean, nor the height of mountains, nor the dangers of travel, nor the rigors of climate, nor the barbarism of savages, nor the cruelty of tyrants, could deter them from preaching the Gospel to "every creature." 4. The Church is called Catholic because, as a matter of fact, she is spread throughout the entire world. As an outward visible society, she is Apostolic in origin, One in faith, Catholic in extension.

The Church of CHRIST is Catholic, 1st, because the doctrine on which it is built is true universally, in all places and at all times: 2d, because the Divine Commission with which it is charged is designed to plant it in all nations, and to continue to the end of time. As a matter of fact, the Church of CHRIST has been *actually* promulged among all nations, and is *actually* spread throughout the world. Its *actual* promulgation and diffusion, however, are not essential to its Catholicity, because there was a time when it was not so promulged and diffused, and when, notwithstanding, it was Catholic. But what is essential to the Catholicity of the Church is, that it be not limited to times, places and persons. In this respect the Catholic Church is distinguished from the Jewish Church, which was limited in time to the advent of the Messiah; in place to the temple of Solomon where its sacrifices were required to be offered, and as to persons to the descendants of Israel. Our Lord abolished these distinctions, and thus rendered His Church Catholic in extension, as well as One in Faith and Apostolic in origin.

A corollary from the Catholicity of the Church is, that it can impose no law on its members which is, or at any time may be, inconsistent with the rightful authority of the civil government of any country or nation.

The last mentioned sign of the Church we submit without comment:

At all times she was, and now is, *Holy*. Nor do the bad lives or scandalous morals of her individual members, or even sometimes of her eminent Pastors, destroy or diminish her rightful claim to the attribute of sanctity.—The reason is obvious. God does not apply the coercive force of Almighty Power either to bring men into the communion of the Church, or to make them personally holy when they have entered. To those who are without He offers the grace of vocation and of faith that they may believe and come in: for those who are within Christ has provided all the means and grace of sanctification. But in neither case does He impart grace in such a manner as to destroy the exercise of man's voluntary concurrence and free co-operation. Hence, therefore, the sanctity of the Church is by no means involved by the want of sanctity in some of its members. For she is called Holy because: 1st, Infinite Holiness is the essential attribute of her Blessed Founder. 2d. Because the doctrines which she received from Him, and which she teaches, are holy. 3d, Because Baptism, by which all men enter her communion, cleanseth the soul of those who receive it with proper dispositions from all that is opposed to Holiness. 4th, Because all her moral teachings are conducive to the same end. 5th, Because the efficacy of her Sacraments, and above all the divine character of the Sacrifice, which is her highest act of public worship, were instituted as means of applying the merits of our Saviour's death for the sanctification of her children. 6th, Because, in fine, whatever appears as evidence of eminent holiness—the constancy of martyrs—the courage of confessors—the purity of virgins—the love of God—a spirit of self-immolation to promote the welfare of man, have distinguished, and still distinguish, millions of her members, and indicate, even in the practical exhibition of it, her claim to be called Holy.

Now it is readily admitted that every association which wants any one of these marks is not a true Church, and that every religious association in which they all concur is a true Church.

There are many religious associations which are seen at once to want some one or all of these marks. Either they are not Apostolical in their origin, or they have lost the unity of the faith, or they have ceased to be Catholic by the institution of some Judaical ordinance, local usage, or peculiar tenet as a condition of communion, or they teach some doctrine which is not productive of holiness. No such association is a true Church of Christ.

Let any man attentively and without prejudice consider the religious association known as the Protestant Episcopal Church and he will find that in it all these marks concur. It is Apostolical in its origin. It has the note of unity; for it has retained all the doctrine which has been revealed by CHRIT and attested by the universal Church from the beginning, and all its Bishops, Pastors, and doctors, and all its members, whatever be their differences on other points, agree and unite in the profession of the Catholic Faith whole and undefiled. It is Catholic, insisting only on necessary terms of communion; binding on the conconscience only those things, which our Lord enjoined, resting all her other requirements on the ground of ecclesiastical order, and ready and desirous to commune with every religious association throughout the earth, however widely it may differ from her in things indifferent provided it have the essential marks of apostolicity, unity, catholicity, and sanctity. Moreover it has all the sacraments which are the means of holiness, and it teaches all doctrine which has ever been or ever will be productive of holiness on earth, and teaches no doctrine which has not been productive of holiness. Such at least is the profession of this Church; and if her profession be not vain, she is, whatever be the short-comings or faults of her individual members, or even of her eminent pastors, a true Church of CHRIST; Apostolical, One, Catholic, and Holy.

If we apply these marks to the Church of Rome, or to any particular Church in communion with Rome, we find that they have retained the apostolical succession; that they have retained the canonical scriptures and the apostolical traditions, and that their members are united in the profession of belief in the word of God and the Catholic Creeds; that they propagate the Catholic Faith under the Divine commission, and that they have valid Sacraments, are partakers thereby of the HOLY SPIRIT, and profess to fashion the lives of their members after the precepts and example of the SON of GOD. They have, therefore, all the marks of a *true* Church, and these are sufficient to account for all the holiness and charity which have been exemplified in their communion; these are the means, and all the the means, which GOD has given for these ends; and therefore it would be not only unphilosophical but blasphemous to refer whatever practical holiness or philanthropy the Church of Rome may have exhibited to any other cause. But this apostolical origin, this unity, this catholicity, this sanctity, are ours as well as theirs; inasmuch as they flow from the same Apostles to whom we also trace our origin; from the same doctrine of the SON of GOD, which we also hold and profess; from the same Catholic charter which we have preserved inviolate; and from the same life-giving sacraments and energizing doctrine which have made us partakers of the One Spirit which ever proceedeth from the Father and the Son. Let the Churches in communion with Rome boast as they will of their Borromeos, their Liguoris, their Xaviers, &c., we have this answer for all: that though we cannot own these men to be *Saints* in the same sense as an Ignatius, a Polycarp, an Augustine, and other primitive lights who have received the attestation of the Catholic and undivided Church to their sanctity, yet we rejoice and will rejoice in whatever of real holiness and charity they have exhibited, and count it ours in the same sense in which it is theirs, referring all, as we trust they do, to our One Lord, One Faith, One Baptism, One God and Father of all.

Thus it appears that Dr. Hughes has elaborately proved, what no one doubts, that the Church of Rome is a *true* Church, but has said nothing to show that it is a *sound* Church, or one communion with which is not fraught with *danger* to the soul. We add, merely in illustration of our meaning, and without the wish to hurt the feelings of a single reader, that a leper or a lunatic is a *true* man, though not a *sound* man; and this leads us to remark that;

The Church of Rome sustains a double character. She has adhered to the foundation laid by JESUS CHRIST, and in virtue of this adherence she is a *true* Church; she has built on a foundation other than that laid by the SON of GOD, and has become consequently an *unsound* and corrupt Church. In the former respect she is one with all other true Churches; in the latter respect she is separate and peculiar. Now what we have a right to expect of those who press the claims of this Church on our acceptance is, to apply the marks of the Church to the Church of Rome, not as she is one with other Churches, but as she is distinguished from other Churches; for if those things which are proper to the Roman Church are not comprehended by the marks and definition of the Catholic Church, then they are foreign to the nature and constitution of the Catholic Church, and may be the effects of disease, corruption, and deformity.

Now if we apply the marks of a true Church to what is distinctive of the Church of Rome, we see that in virtue of these distinctions she is neither Apostolic, nor One, nor Catholic, nor Holy.

She is not apostolical in virtue of the papacy; for the office of Bishop of Bishops, Supreme Vicar of JESUS CHRIST, and Infallible Judge of controversies, in virtue of which the Bishop of Rome has claimed universal spiritual and temporal power, is not derived from the Apostles.

She has not the note of unity in virtue of the articles of her Creed of Pius IV., for these have not been believed from the beginning, and therefore cannot make men one with CHRIST.

She is not Catholic in virtue of her peculiar articles of faith, or peculiar institutions, most of which are plainly anti-catholic. The honor and worship of images, for instance, is not an universal and eternal truth, but a thing comparatively vain and insignificant; and the supremacy of the Pope of Rome, as evidenced in the bulls which have from time to time emanated from that See, and in the oaths which it requires from Bishops of all countries, is at all times liable to come into collision with the rightful authority of the civil government of the countries over which it claims dominion, and is, therefore, uncatholic.

She is not holy in virtue of any of her peculiar doctrines, many of which, *e. g.* purgatory, indulgencies, worship of saints and images, as practised in that Church, &c., are manifestly productive of unholiness. Her doctrines of vows and celibacy have created a fictitious standard of holiness; and the erection of a thousand matters of opinion into articles of faith, and of a thousand indifferent usages into terms of communion, have made her the author and abettor of the worst schisms that have ever distracted the Church.

We are sorry to make these remarks, but they seem demanded by Dr. Hughes's attempt at proselytism.

THE HAMPDEN CASE.—By a private letter, received by the steamer Washington, we have the following interesting intelligence:

"You will see by the papers what a stir there is about Dr. Hampden. I cannot help thinking that the case is likely to bring to the Church of England a great and real blessing. No Premier can again venture to disregard the sentiments and wishes of the Church, in his recommendation of persons to the Crown for bishoprics. The tendency of this matter will be to give the bishops a veto on nominations, or to make them the advisers of the Crown instead of the Premier.

If Dr. Hampden is elected by the Chapter of Hereford, he will be tried in the Court of Arches for heresy. The articles are prepared, and counsel retained; and the case will be commenced the moment the fitting time arrives. This is not publicly known, though the English Churchman of last week threw it out as probable; but I have the facts from Mr. ——— of ——— College, who wrote me a few days ago upon the subject."

LATER.—From the English Churchman of Dec. 30, received this morning by the Cambria, we learn that the Dean of Hereford, Dr. Merewether, petitioned to the Queen for a postponement of the election, until there could be an examination of the case, which was not granted, and that he also had a correspondence with Lord John Russell, in which, in the most dignified and solemn manner, he announced to him his intention not to vote for Dr. Hampden, to which his Lordship replied by the following insolent note:

"Woburn Abbey, Dec. 25.

"Sir,—I have had the honor to receive your letter of the 22nd instant, in which you intimate to me your intention of violating the law.

I have the honor to be your obedient servant,

J. RUSSELL.

"The Very Rev. the Dean of Hereford."

The Chapter of Hereford met Dec. 28—*Present*, the Dean, the Archdeacon of Hereford, four Canons Residentiary, five Prebendaries, six Honorary Prebendaries—*Absent*, the Precentor, the Archdeacon of Salop, nine Prebendaries, and three Honorary Prebendaries. Of the seventeen votes cast, fifteen were for Dr. Hampden, and two—the Dean's and Canon Huntingford's—against him. The Dean entered his formal protest against the election, on two grounds—that the Honorary Prebendaries are not entitled to vote, and that the consent of the Dean and three Canons Residentiary, is necessary, by the statutes of the Cathedral, to a valid election.

It appears that proceedings had been commenced by the Bishop of Oxford in the case, in the Court of Arches, which had been subsequently withdrawn; and it is reported that he had changed his opinion in regard to the matter.

Our English files reach us just as we are going to press, and we are unable to lay before our readers, this week, the full account of the proceedings of the Chapter of Hereford. We make room, however, for the following noble speech of the Dean:

The Dean next rose, and said—We are standing in the sanctuary of the Most High God, and, together with our brethren, the ordained Ministers of our Lord and Master Jesus Christ, are called upon in the name of the Sovereign of this land to choose and elect such a person as may be meet to be the Bishop and Pastor of this Diocese. I solemnly declare here, in the Divine Presence, that it is my earnest and hearty desire to be faithful and bear true allegiance, to pay all humble duty and submissive obedience to Her Most Excellent Majesty the Queen of these dominions, who, I feel assured on her part, "knowing whose Minister she is, will above all things seek His honor and glory who is the King of Kings and Lord of Lords," to Whom, above all, I owe my first allegiance. And whereas, by the exercise of that civil privilege which gives to the first Minister of the Crown the power of recommending to the Sovereign for nomination to vacant Bishoprics, the Rev. Renn Dickson Hampden, D.D., has been so nominated, and to us recommended by the official instruments this day read before us, to the Bishopric of Hereford. And whereas we, the Dean and Chapter of this Cathedral Church, are forbidden, under very heavy penalties, to elect any other person into the said Bishopric except the said Renn Dickson Hampden. And whereas the University of Oxford, in full and lawful Convocation, did decree that the said Renn Dickson Hampden should be deprived of certain functions of office in the said University, because in his public wri-

tings he had so treated theological subjects, that in this respect the University had no confidence in him, and that the Convocation afterwards, within five years last past, after full debate, refused to rescind the said decree and deprivation. And whereas the said Renn Dickson Hampden is now under the effect of the said decree of the University of Oxford in Convocation assembled; and from the careful and attentive perusal of the said writings, I do believe their decree to be just, those writings unsound in doctrine and dangerous in their tendency. And whereas, taking the premises solemnly and anxiously into consideration, I prepared a humble petition to Her Most Excellent Majesty, dated the 17th day of December instant, praying postponement of the election until due investigation had been made, and a sufficient removal of the censure and deprivation of the said Dr. Renn Dickson Hampden had been effected by a just and competent tribunal: and, moreover, further pleaded to Her Majesty's Prime Minister the entire circumstances of the case, together with the awful and constraining obligations by which we are bound. And whereas, the Primate of all England, with thirteen Bishops or more, have preferred their objections to the said appointment, and great numbers of Clergy and laity throughout the land, of every shade of religious opinion tolerated by the Church, have by the most sacred appeals entreated us to refrain from such election, until such time as the aforesaid objections should be removed, or another unobjectionable person substituted. I, taking all the aforesaid premises into my most serious consideration, do most humbly and imploringly supplicate Him whose Holy Word declares that the hearts of kings are in his rule and governance, that Her Majesty may ever yet be pleased to reconsider our earnest and disinterested prayer, to correct and amend the errors and misfortunes which have arisen, and still more seriously threaten us, from the ill-considered advice of a misinformed Minister, as on other occasions Her Hajesty's royal predecessors have done, and so may avert the injury which must otherwise be inflicted on the Church, and pacify the outraged feelings of her members. And here, in the sight of God, *in the midst of his temple, and in the performance of our priestly office*, I solemnly protest that it is no deficiency in the smallest degree of loyalty and humble devotion to our Sovereign, or of implicit respect and deference to the laws of this realm, which impels me to make this declaration. It is the dictate of my conscience, the conviction of my mind, that I am constrained so to act, as I tender the safety of my soul, and dread the vengeance due to infidelity, and insincerity, mockery, and profaneness, from a justly offended God, if I did not then discharge what seems to be my duty. I, therefore, John Merewether, D.D., Dean of the Cathedral Church of Hereford, am dissentient. I cannot vote for Dr. Renn Dickson Hampden as a Bishop and Pastor of the Cathedral Church where I am Dean. And I further protest—

Here the Dean read the following official protest:

"I, John Merewether, D.D., Dean of the Cathedral Church of Hereford, do hereby protest against this proceeding as an election, inasmuch as certain persons have voted, who, I have reason to believe, being merely Honorary Prebendaries, not having conformed to the provisions of the statutes of this Church, which I have sworn to observe, are not qualified to vote in chapter; and also because the majority so constituted has not, according to the said statutes, the Dean and *three Residentiaries*, at the least, voting therein; and I require and claim the power of extending this my protest, and that this my protest be duly annexed and appended to the significations and certificates of election to the Bishop Elect, to the Crown, and to the Archbishop.

JOHN MEREWETHER, Dean."

We have not seen Dr. Hampden's letter in our foreign exchanges, but take the following from the Christian Witness:

DR. HAMPDEN'S LETTER TO LORD JOHN RUSSELL, M. P., &c.— . . . . . Let me, then, I would say, my Lord, be instructed and encouraged by those and other like examples to submit with patience to His will, who, in the mystery of His providence, has appointed for good, that I, humble servant of His, as I am, should pass through this ordeal of calumny. What is most afflicting in it is, that I am accused of detracting from His glory and the infinite merits of His blessed atonement. HE knows, however, that I have not done so. I am solaced and strengthened with this thought. I hope, therefore, calmly to address myself to the objections which my importunate adversaries, with all the vehemence of an electioneering contest, are recklessly throwing out against me. Let me endeavor to silence that conflict of feelings within my own heart, which so unmerited and so base a charge naturally excites.

First, then, my Lord, I most solemnly deny the scandalous imputation. As an honest man, I say, I do not, and never did for *one moment of my life, in thought or* word, hold or maintain any other doctrine respecting our Lord's most holy person, and his blessed work of redemption, than that which is plainly set forth from scripture in the Articles and Formularies of our Church. I hold, too, and have ever held most firmly, the full doctrine of the Holy Trinity, as stated on the same authority, in the same documents of the Church.

Nay, I go on to say, with the utmost confidence of my sincerity, that I have, on every occasion, exerted myself to defend these holy truths, which I believe not with a mere assent, but really love and delight in. My conviction has been, that no sermon, no exposition of religious doctrine, or exhortation to religious conduct, could have any unction of spiritual instruction, any living power to teach or to persuade, which did not derive its strength from these holy and lovely truths, which describe to us God the Father giving his only-begotten Son, his co-equal in majesty and power, 'to the end that all that believe in him should not perish, but have everlasting life,'—God the Son giving himself in love, taking on him our nature, and born into the world, living and dying for us men, and for our salvation,—God the Holy Ghost, proceeding from the Father and the Son, the third person in the blessed Trinity, sent down with holy comfort from the Saviour, to instruct and guide the Church through all ages.

These great revealed verities, no mere opinions collected by speculative reasoning, but the manifest indisputable teaching of scripture, without which scripture would not be what it is—I have, then, ever taught and enforced both as most certain and as most necessary to be believed.

It is not my teaching, whatever may have been attempted to be shown by prejudiced adversaries, that the doctrines of scripture, or any other of its great fundamental truths, such as original sin, justification by faith, preventing and assisting grace, the efficacy of the two sacraments instituted by our Lord, are nothing more than theories formed by the human mind on the text of scripture. It is a very great mistake to suppose that I have ever meant this, in what I have said of the force of theory, in my Bampton Lectures or elsewhere. It is one thing to endeavor to unfold the theories on which a particular phraseology, employed in the systematic statement of divine truths, has been framed and adapted to its purpose; and quite another thing to state that the *truths themselves*, which that phraseology expresses, are mere theories, or mere opinions, or probable conclusions, having no positive certainty in them. This latter misconstruction belongs to those who have taken it up. It is not mine. It has no warrant in anything that I have said in theological discussions. My Bampton Lectures, indeed, were not written for popular reading, but for such as should come to the study of the subject, with some previous knowledge both of theological questions and of Ancient Philosophy. It is no wonder, then, that they should be open to misrepresentation to ordinary readers. I should be much concerned if, from any unskilfulness in the use of words, I should have given rise to misapprehension. I would not assert, however, that I have always succeeded in conveying my thoughts exactly. But I am not, at any rate, to be blamed for some mistakes, or rather perversions of my meaning. For this I know, that arguments which I have advanced in support of the truth, have, in many instances, *by an artful selection of detached words*, been represented as upholding the very errors which they refuted!

But whatever has been done, by hostile and uncandid expositors, in the way of perverting or obscuring my meaning, I have the satisfaction of knowing that many honest and intelligent minds have apprehended my true intent, and appreciated my labors. Thus, for instance, this or that person would not, or could not see, that it is a strong argument for the truth of the Catholic doctrine of the Trinity, that even heretics (as I have urged,) have, in some sense, professed it, however imperfectly and injuriously, thus acknowledging the truth amidst their vain attempts to corrupt and destroy it, unconsciously bearing testimony to its existence in disputing it; and the truth itself showing its vital strength in surviving their attacks.

Most sincerely, then, and most firmly do I believe that there is but one Catholic faith—one invariable standard of Orthodox truth; and that all departures from this, consequently, are errors of doctrine, and corruptions of the faith, and not that 'form of sound words,' which God has set forth to us in his revelation. I challenge my impugners to disprove this assertion of my belief; not by sophistical constructions—not by garbled quotations, such as the public has been too familiar with from their hands—not by mere verbal inferences—not by the false coloring of their minds, or by the shadows cast from their own theories; but from plain and direct assertions, qualified and explained, as all assertions must be, by the context, and other passages, and the general tenor of my writings. . . . .

If, accordingly, on any occasion, I have ventured to call Unitarians Christians, surely this must be understood in the wide charitable sense of the term—not in that strict sense in which it belongs to a believer in the divinity and the blessed atonement of our Lord, but in a sense not unlike that in which it is used in our Litany, when we pray for 'all who profess and call themselves Christians,' that they 'may be led into the way of truth,' &c. What I may have said, then, in charity of the persons, or of the modes of reasoning, of misbelievers, cannot in any fairness be understood as indulgence to their tenets. I repeat, I not only regard the doctrines of the Holy Trinity, and of the incarnation and atonement of our Lord, and the salvation of man through faith only in him, with the truths arising out of, and closely connected with, these great doctrines, as most certain, but further, as vitally important to be believed, in order to a saving faith, and a right practical religion. . . . . . .

I have insisted, indeed, my Lord, constantly on the supremacy of scripture as our rule of faith. And what consistent member of the Church of England does not? But this very assertion of the supremacy of scripture, has been taken up, invidiously by some, as if I had rejected altogether the authority of the Church, and undervalued its importance as a visible institution of Christ's religion. This, however, cannot by any means be justly said of me. I have ever taught that a deferential respect to the authority of the Church, as it is laid down and explained in the formularies of our Church, was most incumbent on Christians, though certainly not that high and transcendant respect, which is due to the inspired word alone.

But, my Lord, I must notice, before I conclude, the hollow pretence of those who are resting their objections to me on the statute of the University, passed in 1836.

I think it will be found, that some of those who are urging this point, were the most active instruments themselves in carrying that illegal measure. Men are naturally unwilling to acknowledge their wrong. More is the honor due to those excellent persons who have not wished that day of excitement to be remembered against me, but would now gladly erase the record of it. But it is distressing to see that there are others who would fall back on their own wrong, and would take a false advantage from it to justify themselves to themselves, and to the public.

That statute, however, I would observe, has been virtually repealed, by two subsequent proceedings in the University; in the first place, by the New Theological Statute of 1842, which placed me, as Regius Professor, at the head of a newly-constituted Board of Theological Examiners; and then, in the same year, by the just act of the chief authorities of the University, with whom rests the initiative of every measure, the Board of Heads of Houses and Proctors, who unanimously proposed a form of statute for recinding it. So far, then, as the chief responsible body of the University is concerned, I am relieved of the burden of that statute; though the Tractarian party succeeded, with a very reduced majority, however, in throwing out the measure in Convocation.

And is not the history of that statute perfectly understood? How can any venture to put it forward now, when by such act they are implicating themselves with the theology and the spirit of its chief promoters? Every one knows that the editors of the 'Tracts,' and others following in their wake, were the great instruments in the work of calumny on which it was founded. A pamphlet, full of gross misrepresentations of my writings, the productions of Mr. Newman, was circulated through the country. And the calumnies thus spread abroad, concurred with the great political excitement of the times in obtaining a majority against me; not, however, even then, until after a repulse on the first assault by the firm and spirited intervention of the Proctors. How, then, can any wish to sympathize, or identify themselves with the chief actors of that day? Where is Mr. Newman now, let me ask, the principal mover then? What are the rest doing—his old associates whom he has left—but training others to imbibe the spirit of their great leader, reluctant as they may be to follow him throughout.

With what real truth, therefore, can it be said, that, as certain persons seem to take an unenviable pleasure in repeating, I am under 'the censure of the University?' I am not, my Lord, in truth. In fact, the statute referred to no opinions or doctrines whatever, but only to the *manner* of treating theological subjects. When, indeed, a censure of the University is passed, certain propositions are selected from the author's writings, and the decree of Convocation condemns those particular propositions. This was done recently in the case of Mr. Ward, the author of the 'Ideal of the Christian Church.' Nothing of the kind was done in my case: nothing specific was ever alleged against me.

Certainly, whatever may have been the first design of the statute referred to, it has no effect. It has been practically a dead letter. I have continued to preach *and lecture in the University, without any diminution* of attendance or respect on account of it. No Divinity Professor before me, I believe, has been better attended, or received more marks of confidence from his hearers.

Then, my Lord, if further witnesses are needed to my character as a Christian minister, let the thousands who have heard my sermons and my lectures, speak for me. Again, let any of my parishioners, who have known my manner of life and conversation now for twelve years past, and my whole ministry among them, in the Church, in the school, and from house to house, be called to give their evidence. But let not the public be deluded into a rash and false judgment by anonymous slanderers in newspapers. Nor let an undue weight be attributed to meetings convened by circulars sent through the country, under the instigation of a few individuals, who are, for the most part, well-known adversaries, not only of me, but of all that is Protestant in our Church.

I have the honor to be, my Lord, with every sentiment of respect, your Lordship's greatly obliged and humble servant,

R. D. HAMPDEN.

Christ Church, Dec. 9, 1847.

DOMESTIC INTELLIGENCE.

St. George's Society.—A very large meeting of the New York St. George's Society was held on Monday evening of last week, at the City Hotel, at which the following gentlemen were unanimously elected officers for the ensuing year:

President—Edward F Sanderson, Esq.

Vice Presidents—John Charles Beales, Hon. J. Leander Starr.

Treasurer—Robert Bage, Esq.

Secretaries—Rev. Moses Marcus, D.D., Edward Walker, Esq.

Stewards—Thomas Knock, Esq., William Heather, Esq., Robert Martin, Esq., John T. Walker, Esq.

Physicians—Dr. Pensel, Dr. Sabine, Dr. Bradshaw, Dr. F. N. Jackson.

Chaplains—Rev. Jona. M. Wainwright, D.D., Rev. Moses Marcus, D.D., Rev. Jesse Pound.

BISHOP DELANCEY'S APPOINTMENTS.

Wednesday, February 2d, at Buffalo, St. Paul's Church, Ordination, 10 1-2, A. M.

Thursday, February 3d, at Buffalo, St. John's Church, Consecration, 10 1-2, A. M.

Friday, February 4th, at Buffalo, St. John's Church, Institution, 10 1-2, A. M.

Friday, February 4th, at Buffalo, St. John's Church, Confirmation, 3, P. M.

Friday, February 4th, at Buffalo, St. Paul's Church, Confirmation, 7, P. M.

Sunday, February 6th, at Buffalo, Trinity Church, Confirmation, 10 1-2, A. M.

Wednesday, February 9th, at Lockport, Grace Church, Confirmation, 10 1-2, A. M.

Thursday, February 10th, at Lockport, Christ Church, Ordination, 10 1-2, A. M.

Sunday, February 13th, at Batavia, St. James's Church, Confirmation, 10 1-2, A. M., 3 P. M.

Tuesday, February 15th, at Rochester, Trinity Church, Consecration, 10 1-2, A. M.

Wednesday, February 16th, at Rochester, St. Luke's Church, Institution, 10 1-2, A. M.

Tuesday, February 15th, at Rochester, Grace Church, Confirmation, 7, P. M.

Sunday, February 20th, at Geneva, 10 1-2, A. M.

MASSACHUSETTS.—The Missionary to Seamen has presented a report of services, &c., for the last month, from which we extract the following:

Public worship at the chapel, three times on each Lord's day, and on Christmas morning. The usual weekly visit to the Marine Hospital, was omitted on one occasion, in consequence of sickness. The number of Bibles distributed the past month, was 96, of which 85 were English, 3 Swedish, 2 Danish, 3 French, and 3 German. Testaments, 63 English, 6 Swedish, 5 Danish, 6 German, 2 Spanish, and 3 Portuguese—total of Testaments, 85. Prayer Books, 78—bound volumes, furnished principally by the American Tract Society, 246. Making a total of Bibles, Testaments, Prayer Books and other volumes, 505. Tracts, 750. Clothing to destitute seamen, 12 pieces. The missionary has received intelligence of several seamen whose attendance at the chapel was blest, he humbly hopes, to their spiritual and eternal welfare.

At New Orleans, a church is shortly to be erected for the benefit of Seamen, at a cost of $10,000.

In Philadelphia a Floating Church is to be built in the spring, the funds necessary for which are pledged *by one* church in that city.

Confirmation.—On the 25th Sunday after Trinity, November 21st, three persons were confirmed in Emmanuel Church, Mansville.—*Christian Witness.*

Consecration.—On the Feast of the Conversion of St. Paul, Tuesday, 25th inst, (God willing,) the new church at Wickford will be consecrated to the service of Almighty God. The clergy are requested to attend in their robes.—*Ib.*

Bishop Potter.—Bishop Potter is to deliver twelve lectures on Natural Religion, before the "Lowell Institute" of Boston during the past and present month.

Consecration of St. John's Church, Waterbury, Conn.—The new church for the Parish of St. John's, Waterbury, Conn., was consecrated to the service of Almighty God, by the Right Reverend the Bishop of Connecticut, on Wednesday, the 12th inst. We take the following interesting account of the services on the day of consecration, and also the description of the edifice, from the last number of the Waterbury American:

A few minutes past ten, the clerical procession, consisting of the Bishop, Rev. Drs. Jarvis, Croswell, Holcomb, Todd, Mead, Clark, and Fuller—Rev. Messrs. Paddock, Warner, Bryant, Vibbert, Fitch, Bennet, Watson, Beardsley, Pitkin, Zell, Coe, J. H. Nichols, A. Nichols, Cornwall, Ashley, Munson, Foot, Ogden, Smith, Bronson, Fisher, Gardiner, Edwards, Mackay, Hallam, Putnam, and Giddings, of Illinois—dressed in their robes—was recived at the entrance of the Church by the Wardens and Vestrymen; the procession passing up the centre aisle, reading the 24th Psalm, beginning "The Earth is the Lords," &c., (as prescribed in the rubrics)—to the Chancel. The Bishop entered within the rails, followed by such other of the clergy as could be accommodated. The main body of the procession remaining outside the railing.

While the procession was entering the chancel, the Anthem "O thou that tellest good tidings to Zion," by Handel, was sung by the choir, accompanied by the powerful Organ.

The preliminary service prescribed in the order of consecration succeeded, and was performed by the Bishop—the sentence of consecration being read by the Rector of the parish, J L. Clark.

At the close of the consecration service, before the commencement of the *regular* Morning Service, the celebrated Solo,

"Rejoice greatly O Daughter of Zion,"

from Handel's Oratorio of the Messiah, was beautifully sung by Mrs. Parsons of Hartford—followed by the chorus, "Lift up your heads O ye gates," from the same Oratorio. Morning Service was performed by Rev. Dr. Clark, Rector of Christ Church, Quincy, Mass., assisted by Rev. Dr. Holcomb, Rector of Christ Church, Watertown. In the ante-communion service, the Bishop was assisted by Rev. Dr. Jarvis.

The musical service for the occasion, under the direction of Mr. L. T. Downes, Organist of St. John's Church, Hartford—(a native of this place, and former Organist of St. John's in this village)—was all that a highly disciplined choir, accompanied by a magnificent Organ, could accomplish—grand, effective, and imposing. Before the Psalms, was sung Dr. Pring's Grand Chant, to the Venite. Subsequent to the same, the anthem Gloria Patris, and the Gloria in Excelsis, a grand anthem by Zeuner. After the Lessons, the Grand Te Deum and Jubilate, from Jackson's Service in E flat, was briliantly executed by the choir. At the conclusion of Morning Prayer the 21st Psalm of the Selection was sung to the tune of Old Mear, joined by the whole congregation. Before the Sermon, the 79th Psalm from the Selection, to the tune of Old Hundred, as originally written, was by the combined efforts of the choir, organ, and congregation, given with an effect unsurpassed in the record of our musical experience.

The Consecration Sermon was delivered by Rev. Dr. Mead, Rector of St. Paul's Church, Norwalk, from the following words:

"And Jacob awaked out of his sleep, and he said Surely the Lord is in this place, and I knew it not.

"And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven."—Gen. xxvii. 16, 17.

We have neither time nor room to give even a sketch of the discourse, having devoted so much space in our columns to the occasion at large. Suffice it to say, that it was strictly applicable, argumentative, and dignified.

At the close of the Sermon, the Grand Hallelujah Chorus finished the musical exercises of the morning.

The Benediction by the Bishop, terminated the ceremonies of consecration.

AFTERNOON---CONFIRMATION.---At two o'clock, the congregation again assembled, and so far as members were concerned, we saw but little diminution. Service was performed by Rev. Mr. Paddock, Principal of Cheshire Academy, assisted by Rev. Mr. Fisher, of Hartford. Rev. Dr. Todd, Rector of St. John's Church, Stanford, preached the sermon from Hebrews ii., verse 7: "Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." His discourse gave a clear and logical view of this holy rite, expressed with much power, and the weight of responsibility which rested upon the candidates. After the conclusion of the Sermon, forty individuals, most of them in the morning of life, presented themselves, and were confirmed by the Bishop, after which Rev. Dr. Clark addressed the new professors in most solemn and affectionate terms, pointing out their line of duty, and admonishing them of the trials which assailed the soldier of the cross under all circumstances

EVENING.—At seven o'clock, the bell summoned the Congregation for the third service. The house was respectably filled, although a considerable portion who were present in the morning had left for their homes. Service was read by Rev. Mr. Cornwall, rector of Trinity Church, Southport, assisted by Rev. Mr. Ashley, of St. James', Derby. Rev. Dr. Fuller, of St. Michael's, Litchfield, delivered the sermon—from Numbers vi. 48th verse—"And he stood between the dead and the living; and the plague was stayed." A highly monitorial discourse was the result of the preacher's reflections—applied with much energy, and pathos of purpose.

Thus has passed a day which will long be remembered in this village, and one which will occupy a conspicuous place in the Church annals of this Parish. We trust that it has been a season of religious communion which will be as abiding as it has been edifying to those whose spiritual interests are concentrated, or rather identified with this great enterprise. And it now only remains for that people, thus signally blessed in their religious privileges, and a goodly portion of worldly prosperity—to remember the *true source* from whom all great good spontaneously flows—to perpetuate its endurance. It is fervently hoped these solemn admonitions will sink deep into the hearts of the congregation, inciting them to persevere in good works.

DESCRIPTION OF THE CHURCH.—The style of architecture is intended to be purely Gothic, and is copied from drawings obtained from the antique Sacred Temples of the Middle ages. The construction of the walls is of a massive thickness, flanked by buttresses to correspond—the material a grey granite, of an agreeable and uniform shade, obtained from the native hills of our own immediate vicinity. With the exception of certain parts necessary for the display of architectural effect, the stone work is laid unhewn, presenting to the eye a stately pile as immutable and endurable as time itself.

The dimensions of the church, including buttresses, and chapel attached, occupies an area of 11,704 square feet, classified as follows:

Extreme length from out to out	154 feet.
Extreme width " "	76 "
Main building inside of buttresses	112 "
Breadth " "	64 "

The front of the edifice, presenting a view though not without precedent, is still somewhat unusual in the architecture of the gothic Temples of this country. The effect, however, must be admitted to be favorable to the expression of the character and design of the style intended by the architect. On the right rises the principal or bell Tower, finished with Spire, elevated 186 feet to the top—the square of the Tower being 20 feet, and including buttresses 31 feet. Opposite on the left, a turret appears, giving to the whole perspective a harmony and grandeur, at once agreeable, imposing and majestic.

Leaving the exterior we enter the vestibule through a massive oaken archway—three doors open thence into the interior. Flights of stairs, right and left, wind through tower and turret leading to the Organ loft and galleries. Passing through the vestibule into the body of the edifice, the impression made upon the mind of the auditor is one of awe and solemnity. He indeed feels that he stands in the Temple of the Most High. The associations of past ages rise up in review before him, and as the eye wanders over this heavy, substantial and venerated model of antiquity, subdued by the improved arts of modern refinement—an idea of its grandeur and peculiar adaptation of style for Temple architecture strikes the spectator with sensations of awe and admiration. Glancing at the nave which spans its broad arch 50 feet above, relieved by bold spandels springing from the centre, and terminated by pendants descending between the heads of the side windows—the sublimity of the effect is further increased, and an idea of the magnitude of the edifice becomes more apparent. Facing the Chancel the Organ loft next stands conspicuous as an object of prominent observation. The Case, of faultless construction, as a specimen of Gothic workmanship, presents a front 36 feet in height by 20 in breadth, and 12 in depth.

The large window in the rear of the Church is another prominent object of attraction. Its height is 30 feet, the width nine. In the centre is a masterly full length painting on glass, by Hamilton, of New York, representing St. John, the Evangelist, with an open book before him in one hand, and a reed in the other. The design and execution have excited the admiration both of judges of the art, as well as those of less pretensions—the coloring, the harmonious disposal of light and shade in the background; and indeed, taken as a whole, the piece is pronounced eminently creditable to the talents, taste and skill of the artist. The Church may indeed congratulate itself upon the possession of a rare treasure, unequalled probably by few, if any, Parishes in the country.

The chancel is raised three steps and enclosed with a heavy Gothic railing, and separated from the rear wall by a screen extending across the whole width of the nave reaching to the height of the galleries. On the right is the Reading Desk, the Pulpit on the left, the Communion Table occupying the centre, all within the railing. Both Desk and Pulpit are ascended by two steps. This department is in most admirable keeping with the other sections of the interior.

On the right of the Chancel, and under the Gallery range, is the Library Room, and on the left the Vestry Room, each conveniently accessible either from the Church or Chapel adjoining.

The number of slips below is 142, divided by a central and two side aisles and the transept passing in front of the Chancel, and all cushioned throughout. The galleries contain 60 slips, exclusive of what space is apportioned to the use of the Choir and Organ.

The windows are all glazed with stained glass; those on the sides being in the clear 23 feet in height by 4 1-2 in breadth. The large window in front occupies a space of 23 by 9 feet.

The material used in the wood work of the interior is of black walnut, presenting to the eye both the ideas of beauty and permanency.

Corresponding with the rich and ponderous style of architecture, the furniture of the Church is in uniform keeping with its order and magnitude. In the Chancel we notice two chairs of antique model, seven feet in height, and most sumptuous finish, a donation from a former parishioner, now residing in another State. The Church is warmed with furnaces from beneath, and lighted by a tasteful arrangement of 40 bronzed lamps, encircled by ground glass.

The Society for the Advancement of Christianity in Pennsylvania held its thirty-sixth anniversary, on the evening of the Epiphany, in Philadelphia; Rev. Drs. Ducachet and Clay officiating in the service. The annual Report of the Board of Trustees was read by Rev. Dr. Clay, and the sermon from Luke xxi. 1, preached by Rev. M. A. De W. Howe, Rector of St. Luke's Church—which is spoken of as a very forcible and earnest application of the text.

"The collection," says the Banner of the Cross, "we fear, proved that there were more *widow's mites* than *rich gifts* cast into the treasury on the night of our blessed Lord's Epiphany."

The following officers were elected for the ensuing year:

The Right Rev. Alonzo Potter, D.D., President ex-officio.

Vice Presidents.—The Rev. George Boyd, D. D., James S. Smith, Esq., Tobias Wagner, Esq.

Treasurer.—James S. Newbold, Esq.

Corresponding Secretary.—George Helmuth, Esq.

Trustees.—Messrs. Edmund Wilcox, Clement S. Rutter, George M. Wharton, James Cox, Francis West, M.D., James M. Aertsen, Benjamin W. Frazier, S Littell, M.D., Peter Williamson, W. H. Newbold, Henry Reed, H. G. Rodney, Wm. Kirkham, R. R. Montgomery, John Welsh, Jr., Horace Binney, Jr., Thos. Robins, Jno. R. Milmer, R. Douglison, M.D., Wm. Musgrave.

Revs. H. J. Morton, D.D., H W. Ducachet, D.D., Jno. Coleman, D.D., Benj. Dorr, D.D., Frederick Ogilby, M. A. De W. Howe, Henry S. Spackman, T. C. Yarnall, H. E Montgomery, N. Sayre Harris.

Northern Convocation of the Diocese of Pennsylvania.—The last meeting of this Convocation was held in St. Matthew's Church, Sanbury, on the third Tuesday of October, 1847. There were present the Rev. G. W. Natt, W. J Clark, M. C. Lightner, H. T. Heister, G. W. Field, and B. W. Morris, members of the Convocation, and the Rev. J. H. Smith of Philadelphia. The Convocation Sermon was preached by the Rev. G. W. Natt from 2 Tim. iv. 2. "Be instant in season, out of season." On Wednesday, the 20th, the corner-stone of St. Mark's Church, Northumberland, was laid by the Rev. G. W. Natt, and an address delivered by the Rev. W. J. Clark. This is the beginning of a small church which I trust will be finished in the course of the coming Spring or Summer.

Between the public services, the members of the Convocation met in private for the purpose of hearing the appointed essays and sermons, and for the informal discussion of matters of interest, in individual parishes, and within the limits of the Convocation generally, as also for mutual sympathy and encouragement in the work of the ministry, which they had received of the Lord Jesus. On Thursday evening the Convocation adjourned to meet in St. John's Church, Huntingdon, on the third Tuesday of January, 1848. The Rev. H. T. Heister was appointed to preach the Convocation sermon.

This is the third regular meeting of the Convocation since its formation, and I think none of the members returned to their own Parishes without the feeling that the time was well spent.

However the people may have profited by the services, I trust this occasion for the free interchange of opinion, and the opportunities for counsel and encouragement among the heathen, were not without good fruit. Left alone as we are, to bear up against the indifference and insensibility that surround us, together with the wide spread disasters of error and schism, one such meeting of a band of brothers, laboring in the same cause, will wonderfully cheer and encourage us in our work.

And while we mourn over a systematized effort to keep alive a spirit of discord and division in the Church, we look to these Convocations to be the means of promoting among ourselves, brotherly love, and a harmony of feeling and sentiment.—*Banner of the Cross.*

IOWA.—We take the following earnest appeal to the benevolence of Churchmen from the Protestant Churchman. May it not be in vain:

I beg leave to call the attention of the Christian Public to the benevolent enterprise which I am laboring to promote; I am exceedingly anxious to obtain a few hundred dollars to aid my people in the town of Burlington, Iowa, in their efforts to build their Church, the first substantial Episcopal Church that has been built in that State. The people there have contributed liberally towards this object;—they have done what they could. I have even involved myself personally to the amount of several hundred dollars, because I could not see the property pass out of our hands. This enterprise has the cordial approbation of our Bishop. The completion of the Church free from expense, and the prosperity of the parish, are of momentous importance to the cause of truth and pure religion, over a wide extent of surrounding country. I most earnestly implore that the little which I need may be cheerfully and readily contributed,

Yours respectfully,

J. BATCHELDER.

REV. SAMUEL MOORHOUSE.—This highly esteemed clergyman, who has ministered in this city since his ordination, has removed to Rossville, Staten Island, where he has become Rector of St. Luke's Church. We take pleasure in expressing what we know to be the feeling of many of his brother clergymen here, the sincere regret with which we part with one, who was ever ready to assist with friendly offices his fellow laborers in the ministry, and whose faithful and consistent course won for him the sincere regard of all his associates. Many hearts will join in the wish that his new situation may prove a happy one, and that the Great Head of the Church will bless him in the ministry and stewardship committed to his charge.—*Banner of the Cross.*

REPORT OF THE BISHOP WHITE PARISH LIBRARY ASSOCIATION, 1847.—The Bishop White Parish Library Association are happy to announce to their subscribers, whose numbers have much increased the past year, that their distribution has also been extended. Three hundred and thirty-two volumes have been distributed in 1846. Total number distributed, sixteen hundred volumes, chiefly the standard writers of the Church of which it is our privilege to be members. It rejoices the managers to think what a number of our Missionaries are in possession (which unassisted by this Society they could not possibly have obtained,) of the works of Jeremy Taylor, Hooker, Tillotson, Barrow, Leighton, Butler, Horne, Hopkins, Secker, Sherlock, Beveridge, Wheatley, Chillingworth, Pearson, Burnet, Henry, Bridges, Faber, Skinner, Macknight, Bp. White, Robinson's Calmet, Cruden's Concordance, &c., all of which are approved by Bp. Potter. They have also distributed forty-four copies of that invaluable commentary on the Bible, by D'Oyley and Mant. A few copies of which were, in the first instance, distributed from the high recommendation given of it by our late venerated Bp. White, who gave it a decided preference over every other commentary. It is, in itself, almost a library; containing the opinions of the most learned and pious men whose talents and lives have ever adorned our Church.

We have at present applications for *three Libraries* for Missionary stations. Are there not three generous and learned men who can properly appreciate these works, to give for this purpose each fifty dollars. As the society send their books to the most remote parts of our Union, they will gratefully receive donations from any quarter. After reading the annexed approbation of our Diocesan, none need hesitate to aid the Association in circulating works sanctioned by such high authority.

Treasurer of the Association, No. 305 Spruce Street.

Distributed to Missionaries employed by the Society for the Advancement of Christianity in Pennsylvania, for whose benefit the Association was originally formed, 158 volumes. Missionary in Arkansas, 32 vols. Do. in Missouri, 47 vols. Do. in Wisconsin, 95 vols. Total 332.

The subscriber has frequently had occasion, in passing over the Diocese, to observe the important service which is rendered the Clergy ministering in our feeble congregations, by the Ladies' Parish Library Association. The books furnished by the Association constitute, in many instances, the largest part of the only Theological library to which the Missionary has access. They are standard works, and are purchased on terms so low by the indefatigable ladies who attend to the business of the Association, that money applied to this object is unusually productive of good. When it is remembered that the condition of many of our Clergy is so straitened as to preclude them almost entirely from buying books for their own use, and yet that books are essential in order to qualify them for the intelligent and efficient discharge of their duties, it will be obvious that the enterprise in which the Association is engaged is one of more than ordinary interest.

A. POTTER.

December 1st, 1847.

Report of the Episcopal Female Prayer Book Society, 1847.—The Episcopal Female Prayer Book Society present this their annual report with mingled feelings of satisfaction and regret: Satisfaction, from the consideration of the great amount of good which there is every reason to hope will result from their careful expenditure of very slender means in furthering the object of the Association; regret, that the circumscribed extent of those means forbids the anticipation of more abundant benefit.

The extension of the Church depends in no slight degree on the dissemination of the Prayer Book. The seed will not more surely produce the plant after its kind, than will the Prayer Book engender a love for the Church, and for its distinctive doctrines, discipline, and worship.

It is the earnest desire of the Society to scatter the Prayer Book throughout the whole territory of our Republic—through the vast extent of the Valley of the Mississippi, as well as the region about our Atlantic coast.—They wish to place it in the Prisons and in the Hospitals, in the upper room of the infant congregation, and in the rude log hut of worshippers in the Far West.

But not on the land alone. They wish the hardy spirits who roam over the ocean to commune, to commune with their God in its time-hallowed forms. To their untutored minds the aid of the Prayer Book is peculiarly grateful. It assists their devotions, and *increases* them. The want of the Disciples is no uncommon one; and the Prayer Book, best of all human compositions, answers the universal cry—"Teach us *how* to pray."

The mariner's claims upon the Church are strong; he asks for the Prayer Book—and shall she refuse it him? Though far from the ministrations performed at her altars, yet furnished with it, he can unite with her members in worship.

And so from the earth and the sea alike the same words of prayer, the same strains of praise, may ascend together to heaven.

The Erayer Book is believed to be the most efficient missionary of the Church, turning men to her communion by silent, yet eloquent and powerful teachings. It is adapted to all sorts and conditions of men—repentant sorrow finds utterance in the fervent language of its confession, and consolation in the responsive declarations of Scripture it contains; it gives "forms of sound to words" in which affliction may embody its supplications for mercy, and joy express its heartfelt thanksgiving.

The Society appeal to the generosity of those who enjoy the luxuries of modern ecclesiastical furniture, and whose Prayer-Books clothed in rich morocco glisten with profuseness of gilded decoration—and urge them, by the gratitude they feel, (and in token of it) when offering up their devotions from their magnificent volumes, to enable the ignorant to derive knowledge, the prisoner comfort, and the miserable consolation, from the same Prayer-Book in humble dress.

Distributed gratuitously in 1847, in Pennsylvania, Wisconsin, Michigan, Tennessee, Missouri, Florida, Maine, Arkansas, Kentucky, 1114. Sold 39.

Confirmation.—This holy rite was administered on the 1st December, at St. Philip's Church, to 27 persons, from four of the congregations in Charleston, and one of St. John's Parish, Berkeley.

Ordination.—At St. Philip's Church, on the 4th Sunday in Advent, being the Sunday after Ember Week, one of the four stated times for conferring holy orders, Christopher Philip Gadsden was ordained Deacon, and Rev. Alexander Gregg, Priest—both presented by Rev Dr. Hanckel, who preached the Sermon. The Rev. J. B. Campbell concurred with him in the laying on of hands.

Clerical Changes.

The Rev. M. H. Hunter having removed to Grosse Isle, Michigan, requests all communications for him to be directed to "Trenton, Wayne county, Michigan."

The Rev. Charles Arey, deacon, of Ohio, has been received into the Diocese of Western New York, and is the Missionary at Westfield and Mayville, Chautauque co.

The Rev. J. L. Gay has accepted an unanimous invitation to the Rectorship of Christ Church, Manlius, N. Y., and has entered upon the discharge of his duties. He requests letters and papers to be directed accordingly.

The Rev. R. S. Killin, of Cincinnati, Ohio, has been elected Secretary and General Agent of the Maryland State Bible Society, and entered upon his duties on the 1st of January. His residence is in Baltimore, Md. Letters and papers to be directed accordingly.

The Rev. Charles West Thompson, late of Liberty, Bedford co., Va., has received and accepted a call to Calvary Church, Rockdale.

Died,

In this city, on Sunday, the 9th inst., of Typhoid Fever, contracted while in discharge of his professional duties at the Dispensary, GORHAM BEALS, M.D., second son of Thomas Beals, Esq., of Canandaigua, N. Y., in the 30th year of his age.

At Williamsburgh, L. I., on the 19th instant, ADALINE, wife of Rev. S. M. Haskins, and eldest daughter of Isaac Peck, Flushing, in the 32d year of her age.

Notices.

☞ The Right Rev. Bishop Potter will (D. V.) preach and hold confirmation in the Church of the Holy Evangelists, Vandewater street, on Sunday evening, January 23d.

Divine service will commence at half-past 7 o'clock.

New York, January 22, 1848.

☞ The Rev. Charles H. Halsey will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, January 23d.

Service to commence at 7 1-2 o'clock.

New York, January 22, 1848.

Church of St. George the Martyr.—On Sunday evening next, (23d inst,) the sermon will be preached by the Rev. Caleb S. Henry, D.D., Rector of St. Clement's Church, and Professor of Moral Philosophy in the University of the city of New York.

New York, January 22, 1848.

A LECTURE.—Terrestrial Adaptations considered with reference to Natural Theology. By the Rev. S. Berry, on Tuesday evening at 7 1-2 o'clock, in the Hall occupied by the Church of the Messiah, Houston st. near Broadway. Tickets at the door, 12 1-2 cents.

New York, January 18, 1848.

Acknowledgments.

Foreign Missions.—Since his report of Jan 11th, the Treasurer acknowledges the receipt of the following amounts:—

S S Christ ch, Gandmir, Me, Africa, 20; Grace ch, Broad Brook, Conn, Constantinople, 4; Trinity ch, Bristol, Conn, Constantinople, 7; Calvary ch, Stonington, Conn, 5; Christ ch, Poughkeepsie, N Y, 42; do for Constantinople, 13; St Paul's ch, Poughkeepsie, 17 44; do for Africa, 5; Constantinople, 1—23 44; St Peter's ch, Phenixville, Chester Co, Pa, 3 06; St Peter's, Morristown, N J, 16 12, and 5—21 12; a Churchman, Africa and China, 2; S S St Paul's ch, Cincinnati, O, 1-2—14 25; St Mark's ch, Grand Rapids, Mich, 10; Christ ch, Watertown, Ct, 20; do for Constantinople, 1; Christ ch, Walton, Delaware Co, N Y, 5; Trinity ch, Athens, Greene Co, N Y, 3; S S Theological Sem, Va, ed, Wm Sparrow, Africa, 10; St Paul's ch, Bloomsburg, Penn, China, 7; St John's ch, Huntingdom, Conn, 3; S S Christ ch, Reading, ed, Richard Ulmstead Morgan, Africa, 10; St. John's ch, Delhi, N Y, 12; St Stephen's, New York, 11 77; do for Constantinople, 25; Emmanuel parish, Alleghany Co, Cumberland mis, Constantinople, 27; St Luke's ch, Milan, O, 15; St Andrews ch, Somerset parish, Princess Anne mis, by ch Epiphany, Washington, D C, Constantinople, 28 35; St John's ch, Bellefonte, Pa, 7; do, for Constantinople, 5; do, Sunday School, for ed, Africa, 5; Trinity ch, Branford, Ct, 10; do special Africa, 5; St. Paul's ch, Angelica, W N Y, 10; St James ch, New London, Ct, 50; a mite from a little boy on his second birth day, 1 25; Christ ch, Indianapolis, Ind, Africa and China, 10 35; S S of do, from do, 2 65; Trinity ch, Fairfield, Vt, 10; Christ ch, Fairfax, Vt, 10; St John's ch, Hampton, Vt, 9; St Michael ch, Bristol, R I, Annual Collection, 10 10; do, Nov, China and Africa, 5 71; do, Jan, special, 24 45; do, Misses Marston, 2—42 26; St Thomas, Brandon, Vt, 5; St John's ch, Hagerstown, Md, for Constantinople, 20; Christ ch, female S S, Baltimore, ed Lavinia Johns, China, 25; St. Luke's, Baltimore, Constantinople, 7 75; St Paul's ch, Baltimore, 100; Christ ch, Baltimore, 95 52; Mrs C Howard, 1; Mrs Bird, 1; C P 50c; J C I, infant, 50c; M Culligan, colored communicant, 2 50; Sunday offering, 2 25, and 1 43—105 70; St Ann's parish, Anne Arundell Co, Constantinople, 27 53; do, for China, 13 76; do, for Africa, 13 77; an unknown donor, through Bishop Whittingham, Constantinople, 5; some ladies of St James parish, through Rev Joshua Morrell, for ed of Wm F Chesley, China, 25; do, do, for Africa, 10 75; St James ch, Piqua, O, for China, 9; do, Africa, 9; St. Paul's ch, Lynchburg, Va, for Africa and China, 70; ch of the Holy Trinity, Brooklyn, China and Africa, 56 65; ch of the Holy Apostles, New York, for Constantinople and Greece, 8 23; ch of the Ascension, New York, 1-2, 260 87; do special, China, 92; do, Africa, 57; do, Greece, 4; do, additional, 6 50—420 37; St Paul's, Columbus, O, Constantinople, 20 25; Christ ch, Williamsport, Pa, 4; Emmanual ch, Little Falls, N Y, 5; St Timothy's ch, Massillon, O, China and Africa, 20 25; St George's ch, Fredericksburg, Va, China, 7; Africa, 7; Greece, 1; general, 63 52; do, infant Sunday School, 1 76—80; St James parish, Danbury, Conn, Constantinople, 8; Christ ch, Norwich, Conn, 70; do, Sunday School, 15—85; St. Matthews ch, Madison, O, for China, 2 50; Zion ch, Dresden, O, Africa, 2 50; Christ ch, Savannah, Ga, 81 84; Greece 10 56; China, 2 50; Africa, 2 50; Constantinople, 5—102 10; St John's ch, Savannah, 7 50; do, Athens Greece, 2 50; Trinity ch, New Haven, Ct, 71; do, Constantinople, 4—78; St Paul's ch, Richmond, Va, 231 73; Christ ch, Millwood, Clarke Co, 72; do for Africa, 5; do Athens, 5; Rev R K Neale, ch in Charlotteville, 20; Christ ch, Brooklyn, Africa, 86 10. Total, $2449 74.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, January 17, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 28th ult., the following contributions, viz:—

From a parishioner of St Luke's ch, N Y, Rev Dr Forbes, 5; Zion ch, Sandy Hill, Rev S B Bostwick, 5; Grace ch, Whiteplains, Rev R W Harris, 10; Trinity ch, Granville, Rev Moore Bingham, 5 75; H L, donation, 20. Total amount, $45 75.

C. N. S. ROWLAND, Treasurer,
55 Water street.

January 18, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Henry Suydam, jr, Brooklyn, 5; F A Guion, 1; Wm Beare, 1—annual subscribers—7; Rev Jesse Pound, donation, 2. Total amount, $9.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 18, 1848.

Domestic Missions.—Since his acknowledgment of the 11th inst., the Treasurer has received the following contributions:

St Paul's, Detroit, $100; S S 25: Trinity ch, Branford, Ct, 20: a churchman, 1-3 1; St Marks, Williamsburgh, N Y, 15 50; St Gabriel's, Windsor, Ct, 7; St Paul's ch, Cincinnati, O, 1-2 14 25: offerings of St Paul's Brookfield, Ct, 17; Do S S 7; Do a communicant, 10; Christ ch, Hartford, Ct, 67 75; St James, Derby, Ct, 16 28: Niles, Mich, 5. Trinity ch, Ulster, N Y, 9; Trinity ch, Athens, N Y, 5; Anne Arundel co, All Hallows, Md, 10; Christ ch, Madison, Ind, 5: Dubuque, Iowa, 5 50: ch of the Epiphany, Claiborne co, Miss, 10: Epiphany coll, ch of the Holy communion, 175, also special for alms, 25. Ark and Tenn 25, Wis Ind and Iowa, 100,—325: Trinity ch, Danville, Ky, 18; Collinsville, Ill, 2 50; St Thomas' ch, Brandon, Vt, 3; through J. Loney, Esq, R A in Md, Howard district, St John's 10 32; Baltimore co, St Johns 12; St James 19 75; Kent co, Shrewsbury, 5; Talbot co St Michaels from Bp Kemper's jurisdiction, 36 42; Washington, D C ch of the Ascension, 26; Anne Arnndel co, St James for Bishop Chase, Ill, 10,—119 49; Bristol, R I, St Michaels ch July collection 9; Sept, 7 95: December Advent coll 22 54; Moses Marston 2, 41 49; Somerset Pa, All Saints Princess Anne 10; ch of the Ascension 1-2 collection 267 37, specially appropriated for Bishop Mc Ilvaine's diocese 50; Bishop Chase's diocese 40; Bishop Hawks' diocese 3: domestic 66, (for Nashotah 2)—428 37; Christ ch Williamsport, Pa. 1; St George Fredericksburgh Va, 3 50; Mrs C Thornton 5; St Johns Savannah Ga 7 50. Total, $1313 13.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Jan. 18, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs Henry Suydam, jr, Brooklyn, 5; Frederick A Guion, 2; Sinclair Toussey, 2; Peter D Collins, 2; Wm H Beare, 2—annual subscribers—13.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 18, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscribe gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from a "stranger," 93 cts; by the same, from a "friend," 3.

BENJ. EVANS, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street.

January 18, 1848.

THE POOR.

St. Simon's *German Free Church.* The undersigned gratefully acknowledges the receipt of a bundle of bedding, &c., from an unknown friend.

Further aid is *greatly* needed and earnestly solicited.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brordway, or with

THOMAS COOK, 276 Houston street.

New York, January 18, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, $5; from L P, several valuable articles of clothing.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received, They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, January 18, 1848.

The undersigned gratefully acknowledges the following receipts, through the hands of Thomas N. Stanford, Esq., Agent for Nashotah, as rendered the 2d December, 1847:

May 26. From Christ ch, Tarrytown, N Y, per Rev Dr Creighton, rector,	$10 00
July 1. For Trinity ch, Portland,	10 00
September 11. From a lady, per Bishop Doane,	10 00
Do. From Christ ch, Middletown, Ct,	2 00
October 13. Proceeds of a Juvenile Fair at St. George's ch, Newburgh, N Y, per Rev Dr. Brown, rector,	9 03
October 20. From Mrs Reed Peck,	1 00
October 28 Sunday school, Mt Calvary ch, Baltimore,	5 00
November 18. In offerings, Trinity ch, New Haven,	2 00
November 29. Do. Ch of Annunciation, N Y,	2 50
	$51 53

JAMES LLOYD BRICK,
for the Nashotah Mission.

Nashotah Lake, W. T., Dec. 31, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 28th ult., the following contributions, viz:

From St Matthew's ch, Unadilla, Rev N H Adams, 5 40; "a mite for aged and infirm clergy," enclosed in a note, 1; St Paul's ch, Tompkinsville, Rev G Winslow, 19 46; Grace ch, Albany, Rev J A Spooner, 1 90; St James's ch, Goshen, Rev J T Cushing, 11; H L, donation, 10; St Andrew's ch, N Y, Rev R M Abercrombie, 9 06. Total amount, $57 82.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.

January 18th, 1848.

To Correspondents.

"S. E." is in type.

Calendar.

JANUARY.

23. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
30. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
6. Fifth Sunday after the Epiphany.
13. Sixth Sunday after the Epiphany.
20. Septuagesima Sunday, or The Third Sunday before Lent.
24. St. Matthias the Apostle.
27. Sexagesima Sunday, or The Second Sunday before Lent.

ARNOLD'S GREEK READING BOOK.

D. Appleton & Co. Published this Day.

GREEK READING BOOK, for the use of schools, containing the substance of the practical introduction to Greek construing, and a treatise on the Greek Paticles, by Thomas Kerchever Arnold, M. A., and also a copious selection from Greek authors, with English notes, critical and explanatory, and a Lexicon, by Rev J. A. Spencer, A. M., editor of "the New Testament in Greek, with notes in the Historical Books." 1 vol. 12mo of 600 pages. Price $1 50—forming a continuation of Arnold's Series of Greek and Latin Books, &c.

*** Teachers who have introduced Arnold's other Works in their schools may obtain a copy of this work gratis on application to the publishers. It can be sent by mail to any part of the United States, at the cost of 26 cents.

Recently Published—New Editions of

Arnold's First and Second Latin Book, and Practical Grammar, edited by Rev. J. A. Spencer, A. M. 12mo. 75 cts.

Arnold's Latin Proso Composition, edited by do, $1.

Arnold's First Greek Lessons. Do. 62 cts

Arnold's Greek Prose Composition. Do. 75 cts.

Arnold's Cornelius Nepos, edited by Prof. Johnson. 62 cts.

Livy; with notes by Prof. Lincoln. 12mo. $1.

In Preparation.

Horace, edited by Prof Lincoln.

Sallust, edited by Noble Butler.

Cæsar, edited by Rev. J. A. Spencer.

Cicero, de Officiis, edited by Prof. Thatcher.

Cicero De Senectute et de Amicitia, edited by Prof. Johnson.

Cicero, Select Orations, edited by Prof. Johnson.

January 22—1t

A TUTOR.

A YOUNG Irishman, single, and a Protestant, desirous of employment as private Tutor, or as an assistant in a Classical or English Public School, may be addressed, through the Post Office, "A. A. Box No. 2136" He has been a student of Trinity College, Dublin. Is willing to go to any part of the country.

January 22, 1848. 2t$

A GOVERNESS WANTED—Capable of teaching the usual branches of an English education, with French, Music, and Drawing, to reside in a family a short distance from New York. Address Box 1926, Post-office.

January 22—1t$

WANTED—At this office, a good Proof Reader, to whom a reasonable salary will be given. 1t

January 22, 1848.

BISHOP CHASE'S LIFE.

Bishop Chase's Reminisences—An Auto-Biography, second edition. Comprising a history of the principal events in the author's life to 1847. With a portrait and engravings. Psalm 71, v. 17, 18. 2 vols. Price $4, or 11 setts for $40. Just published and for sale by

STANFORD & SWORDS.

A SERMON

PREACHED IN ST. JOHN'S CHURCH, BROOKLYN, NEW YORK, NOVEMBER 25, 1847.

BY SAMUEL ROOSEVELT JOHNSON, RECTOR.

"And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings."—*II Chronicles* xxxiii. 16.

A certain king of Judah had been a great sinner, and had suffered great calamities. His afflictions humbled him, and he repented, and the Lord restored him; and behold now we find him repairing the Lord's altar, and sacrificing thereon peace offerings and thank offerings. If he had been a regularly devout and faithful servant of the Lord, we should have expected thank offerings to abound; for the thankful spirit in its higher form, is the result of much and long fidelity. If he had been very prosperous, we should have expected the same. But he had been neither, only restored, brought up from the depths and rescued; as if to teach us, that though we feel ourselves sinners, needing to call in supplicating tone for mercy; though we may have been sorely visited with judgments and afflictions, still we must sacrifice our thank offerings. Even beyond this the Gospel rule extends—"in every thing give thanks, for this is the will of God in Christ Jesus concerning you." Yes, brethren, in every condition of life, forget not to be thankful.

Let the text suggest to us on this occasion, some of the topics of thanksgiving; let it point out some offerings which we should render; for we must select, or we shall lose ourselves in recounting all the goodness of the Lord in his own attribute considered, or all the unnumbered favors we have received at his hands. Who can speak all his praise, or tell out all his mercies!

"He repaired the altar of the Lord." Ah, *he!* So he existed—and he had to thank God for his *creation*, that priceless boon to man, unless man most shamefully abuse it. Not to be! the mind shrinks from the thought; it starts back in dismay from annihilation. Then Creation is a blessing. And it is given for life, action, happiness and heaven. It is a fearful gift, for it has its perils and its ventures—infinite ones, too. Still, shall we not bless God our Creator, and lay one thank offering on the altar for giving us life? He should receive the thanks, even though we tremble at the gift.

"And he repaired"—*he* again; living, acting, working, he Manasseh, of middle age or over. And so he had to thank God for *preserving* him in life. He had been in many perils in that time, some of course, for life is full of them, sickness, accidents, and the like. But he had experienced some great and special. He had been in war and had been conquered; he had fled and hid himself in the thicket, and the hunters went after him, and they tracked him and dragged him out from the briers; he had been bound with fetters as a prisoner, driven over land, or taken perhaps by sea many weary miles; then he was an exile and a captive in the city of the heathen adversary. And now he is at home again, and all that passed is like a dream of the night. How many items of thanksgiving could he recount as he thought of his preservations, and as he pictured out the contrasts.

And have we no similar thank offerings to render? Even if no such painful romance of adventure has been our lot, yet life's common lines cross all these courses in essential reality. Some of us have had our sicknesses; if not many, very dangerous, yet painful to our experience, and distressing. Perhaps the prayer for the sick was offered in your behalf, while you were anxious, or friends were anxious for you. But you are living; you are restored; you walk out again strong in perfect health. Oh, then! render thanks heartfelt; remember the thoughts and promises of sickness, and ever abide grateful for the mercy, as did good Hezekiah, the father of him whom the text presents before us.

And now, beloved, if there are some who owe a thank offering for recovery, there are others who, like myself, have not been sick at all. And should not our voice of thanksgiving be therefore all the stronger, and redoubled; and our offerings upon the altar be more cheerfully and abundantly rendered? Besides, how many of us were uneasy for others, and our hearts have been relieved; perhaps we prayed for them long and fervently; we trembled as we felt the rapid pulse, or watched the restless and tossing limbs, and surveyed the wasted features, and counted days and weeks of illness. Yes, I for one feel that my offering is due. And I here, for these mercies, do publicly, in the presence of you all, offer up my thanks: "Even unto Thee, O Lord, do I give thanks!"

If we follow out the more special adventures of the rescued monarch, we may trace for ourselves something of a parallel. There is WAR. But we, in our portion of the land, have not experienced its terrors nor its directer evils. We have had no bombardment of our cities, no burning of our villages, no wasting of our fields. We have not fled from our homes to take refuge in the thickets, or the mountains, or the woods. Why has such calamity been the lot of others and not our own? God only knows. I fear, not our merits have earned for us the exemption. Once it did befall us; this very neighborhood was the scene of our defeat; this very Thanksgiving Day celebrates also the evacuation by the enemy. Our time may come again, and we may feel what war indeed is. But that so little of the loss and none of the terror has reached us; that no foreign foe camps in our squares or in the very heart of the cities of our pride; for this, and all of our undisturbed possessions, and all of our quiet and our safety, we would sacrifice the thank offering.

And whatever may be thought or said of the causes of the war, when we think of the skill and valor of our leaders, and the heroic resolution of our soldiery, and the splendor of their victories, equalling the stories of old romance; when we behold our unpractised citizens far overpassing all our high expectations, amidst vast dangers and difficulties not at all anticipated, and against tremendous odds; manifesting the strength and greatness of our national character, and the nobility of the Anglo-Saxon race—surely this is another argument for thanks. Surely the success given by Providence to our arms, deserves our grateful acknowledgments.

True, we hear the harp of sorrow amid the triumphant strains; we mourn over the slain, the wounded and the captives, and those who perished by exposure and disease; and our hearts of humanity are not so insensible to the brotherhood of man, as to deny our sympathy to the patriot foe in his calamity. Our own city deplores the death of honored citizens; and the very shadow of our church, brethren, falls upon a desolated home, where parents shed the unavailing tear over a son fallen in deadliest conflict; and a most cherished brother in the ministry, near us, laments his own brother slain. Such things will be; such things were expected, though the news falls heavily when it comes, and terribly when it identifies its victim; it is the tale of human life—joy and sorrow blended. Yet that we have suffered as little as we have, is a matter of public praise, nor does this cause of grief efface our multiplied causes of thanksgiving.

War brings FAMINE in its train. Who can doubt but that the invasion of the Assyrian wasted the fields, destroyed the harvest, and took away the vineyards, and bread, the staff of life; and that many famishing people lamented over this added horror of the war. And sometimes, too, when there is no war, a Providential dispensation lessens the rewards of the husbandman, and crowded millions suffer in the calamity. For this year before, all over Europe, especially in unfortunate Ireland, such partial famine has befallen. Now, what is our condition? What nation is that so favored, as, like Egypt in old Pharaoh's time, to be the granary of the world, and the dispenser of food to the purchasing and famishing nations? It is our land—the land of food, of comfort, and abundance. And look you at your morning, noon, and evening meal, even of most of those who deem themselves unfavored; where solid meats are seen at each day's repast; where the luxuries of tea, and coffee, and sugar, and milk, and butter, and fruit, are found; where the wheaten loaf, or the buckwheat cake gives pleasant cheer; where the crude elements, worked up into different combinations, present numerous varieties to add to comfort and tempt the appetite. Very few of us have cause of complaining; almost all of us have great cause for thanks. And oh! shall not those of us who abound in comforts; who have our well-spread boards—shall we not bestow our sympathies and our help, and offer our prayers in behalf of the millions who suffer across the ocean, or the hundreds in our own vicinity—and with gratitude present this day our thank offerings for our this year's share, our bounteous share, our Benjamin's portion in the nourishing and refreshing fruits of the earth.

But it was a long *journey*, Manasseh's journey to Babylon, whether by land or by sea the wanderer had gone; and he was now back again safe in Jerusalem. And how many of us by ocean, by river and by lake, by forest and by prairie, over the mountain and through the valley, make continual journeys, and yet all, or well nigh all, are safe, safe from the perils of ocean, safe from pestilence and danger far from home, safe from the stormy lake, the rugged road, the steamer and the car. And shall I, and shall the many who have thus been favored, not find "thank offerings."

And the captive king, the wanderer found himself once more at HOME! Oh! is not home sweet at all times; pleasant to our memories, our present feelings, our dreams of the future;—and how do we long for it at times when we are far away, and detained by sad accidents and unrelenting calamities! And have we our home? Sleep we in our own pleasant bed? Do we sit by our firesides, and pile on the fuel when the chill November blast sweeps through the naked trees? Do we attend to our own chosen business, and mingle with our own people, and sit where we please, and go to the shop or store, or office, or study, or the dwelling of the friend, and none to say us nay;—and the voice of the children we love rings merrily in our ears; and the forms of those we love flit by us fast and oft; and the bible and our chosen book or the newspaper are on our table; and our family, with now and then a friend, is seated at our pleasant meals—and oh! is there nothing in all this round of comforts regularly recurring, to make us thankful? Do we need old Manasseh's captivity to make us feel the uncounted worth of home. I trust not. Then, brethren, heave up the thank offerings.

The king had returned to his COUNTRY again. He was now repentant and reformed, watching over her interests; he was removing public evils he had himself once labored to bring in; he was trying now to stem the tide of corruption, and make his nation virtuous and happy. We have our country, a most noble inheritance, both of domain and of people,—a country to be fond of, to be proud of. Who of us says not that with all her faults he loves her still? Shall we not pray and labor for her improvement, for her purity of morals, for her entire freedom, for her intellectual power, for her truth of religious idea, and her reality of God's own altar and ordinance? And when we count over her privileges and her blessings, her liberty, her progress, and her vast capabilities,—as we tremble at her greatness, and our hearts beat high at her onward movements, shall we not own another debt of gratitude, even amid all our fears, even amid all humiliating thoughts? Shall we not wave our offerings around with oft repeated swing and buoyant arm, as we look up to the great King of nations and exclaim, "FOR OUR COUNTRY, THANKS!"

But again: what is the restored monarch doing as the text finds him? He is repairing the ALTAR of the Lord, of Jehovah. Then he knows of the true God, the God of Israel. He possesses the revelation and the law from above, and the covenant of the Most High. His is the temple, the altar, the sacrifice of God. Oh, surely, Manasseh, you have reason to give thank offerings for this! And what have we? Beloved, we have the noblest religion that earth has ever seen in the tide of times,—the most blessed, and most glorious dispensation yet revealed. We have all Israel's possession, and the glad tidings and treasures of the Gospel superadded. We have the true altar, of which the Jewish was but a figure: we have the true sacrifice, of which the ancient was a type. We have the Saviour, who made his soul a sacrifice for sin, and by His blood we are cleansed. We have his propitiation and his intercession, and his presence. We have his all-pervading and sanctifying Spirit abiding in our midst. Oh! the consolation of his saving name, and the unspeakable riches of his grace! Oh! the blessed hope we have through Jesus, that hope so full of immortality! We have the election, the birthright of the firstborn, the Church of the living God, the altar with the temple and its courts;—all its precious word and promises; all its means of grace, its securities of defence, its fountains of blessing. And we have our Lord and Saviour ever nigh within the call and the reach of our faith. We can flee unto Him ourselves in affliction or in danger; we can point others to Him, and say, "behold the Lamb of God." Yes, we have cause of thanks. God has dealt kindly with us. We abound in spiritual gifts and treasures. We have helps and consolations numerous and effectual; and we possess the hope of passing after death into a better home, the New Jerusalem, the heavenly city of our God, whose "walls are salvation and whose gates praise." Therefore, whether sinners or not, we owe our thanks. God is most merciful, God is most bounteous. Though like Manasseh we have been offending even greatly and shamefully, yet like him let us repair the altar of the Lord, build it up again in strength and beauty, and offer up the peace offerings of faith through Him our Peace who "made peace through the blood of his cross," and the thank offerings of gratitude upon the altar of our hearts, cleansed and sanctified for the holy, happy work. Yes, for our blessed Redeemer and his Gospel, we offer thee, O Lord, our peace offerings—we offer thee, O Lord, our thank offerings.

The king through the priestly hand and arm, waved and heaved his offerings, according as they were wave offerings or heave offerings; such peculiar ceremony being observed in presenting them unto the Lord. These gestures express heartiness and cheerfulness. So should we heave up heartily our generous thanks and gifts unto the Lord, as if we should say: "all our offerings are due to thee, take all, O Lord, take all;" or we should cheer ourselves or others in the work, as if we should say: "gladly do we give offerings to thee, gladly, O Lord."

Lastly, special thank offerings were expected to be accompanied with a *feast*. A cheerful, hospitable and charitable repast was prepared, and all joyously partook with thanksgiving. And who now shall discommend the practice of uniting the pleasant family festival with our thanksgiving, since of old the Divine injunction absolutely required it. And who of us on such a day as this shall not have his heart open to the poor, and study how he may furnish cause of comfort and thanks to some such this thanksgiving day, or during the coming cold winter, either by personal gift individually presented, or by our Ladies' Benevolent Society, or by the church's distribution.

Cheerfulness and Charity are neighbors, and friends of Thankfulness; nay, they are very members of the same happy family—they are sisters. Let us have them all together in our hearts and homes on thanksgiving day; and let Faith be ever with them too, for she is the elder sister and the priestess of the household, who presents all the offerings of her own, and of the others unto God, who heaves and waves them acceptably, ere she places them upon the altar.

And as the peace offering accompanies the thank offering in the text, so let it be in our hearts, so in our lives. Let us heave the peace offering toward God as we present the sacrifice upon the high altar of our faith; and let us wave also the peace offering for man with friendly cheers, and slay our revenges, our angers, our jealousies, whatever causes ill feeling and separates friend from friend, and brother from brother. Who feels not when with joyous heart we present thank offerings unto the Lord, that a peace offering both unto the Lord and unto man, is a worthy and pleasing accompaniment?

Lord! we would offer unto thee here this day of both kinds. Lord! who didst accept them both at the hands of the poor repentant Manasseh, accept them, for Christ's sake, at our hands, though we be unworthy. Accept here, in thy sacred house, at the altar of the Lord, on this day of our Thanksgiving, accept our peace offerings—accept, oh, accept our thank offerings.

EXTRACT FROM A LETTER TO A METHODIST,

BY A PRESBYTER OF THE DIOCESE OF MARYLAND.

We are now to consider the duties pertaining to the highest officer of the Christian ministry—that of an APOSTLE. What were the powers and authority of the Apostles, is best shown from the COMMISSION which Christ gave to them. It is as follows:

"Go ye into all the world, and preach the Gospel unto every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And "unto you I give the keys of the kingdom of heaven, and whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven; and whosesoever sins ye remit are remitted unto him, and whosesoever sins ye retain, they are retained: AS THE FATHER HATH SENT ME, EVEN SO SEND I YOU; and lo, I am with you always,* even unto the end of the world," (Matt. xvi. 19., xviii. 18., xxviii. 19, 20; John, xx. 21, 23.

Such is the broad commission which Christ gave to His Apostles. What is the *meaning* of this commission? Could the Apostles, to whom it was given, misunderstand it? This was impossible, for three reasons; (1.) Because Christ, for forty days, (in the interval between His resurrection and ascension into Heaven) had instructed them in "the things pertaining to the kingdom of God"—that is His Church. (Acts i. 3.) (2) Because Christ sent unto them His Holy Spirit, "to lead them into *all truth*, and to bring to their remembrance every thing which He had said unto them; and to *teach them all things*." (John xvi. 13, xiv. 26.) (3.) Because they were *inspired* men, acting under the immediate influence of the Holy Ghost, and, therefore, could not fall into error. How, then, did the Apostles understand their commission? Their various official *acts*, under that Commission, will best explain how *they* understood it; and will teach us, also, how *we* are to understand it.

1. The Apostles *preached*.
2. They *baptized*. (Acts ii.)
3. They possessed the *power of the keys*; they *admitted*, (Acts ii.) or *rejected*, (1 Tim i. 20,) persons from the Church.
4. They administered the *Lord's Supper*. (1 Cor. xi.)
5. They *ordained* persons to be ministers of the Church. (Acts i. vi. xiv. 22.)
6. They administered *confirmation*, (Acts viii. 15, 17., xix. 6, xiv. 22, 23.)
7. They had the *rule* over the two inferior orders of ministers—the presbyters and deacons. No proof is needful on this point, since none deny that the Apostles had the *entire* control of the Church in their own hands *during their life*; and although the power of *ruling* in the Church was committed to a certain degree, necessarily to both Presbyters and Deacons, still it was in subordination to the Apostles. The various Epistles of St. Paul are full upon this point—that the Apostles retained in their own hands, the entire control over the Church, both clergy and laity.
8. They exercised the right of presiding in all *councils* of the Church. In the first council, James, as the *presiding* officer, "gave sentence." (Acts xv. 19.)
9. They exercised the right of governing one Church in particular, having within it, and under them, a number of Presbyters and Deacons. All ecclesiastical antiquity bears witness to the *fact*, that the Church, at Jerusalem, was under the government of St. James, the Apostle. Hegesippus, who wrote about the year 150, says, "that *James* received the government of the Church at Jerusalem, from the Apostles." (Com. 1 v. in Eus. Ecc. His. ii. 23.) That there were both Presbyters and Deacons in the Church at Jerusalem, see Acts vi. and xv.
10. They called themselves APOSTLES, as acting under a high and peculiar commission.

Such then were the official acts of the Apostles under their high Commission from the lips of Christ himself; and as it was impossible that they could err respecting the *meaning* of it, such must have been the authority committed to them by the great Head of the Church.—You will perceive, at a glance, that the Apostles were altogether different officers from either Presbyters or Deacons; and that these two *inferior* orders of the Christian ministry were at a great remove from the *first* order. The peculiar powers of the Apostles, which distinguished them from the two inferior orders in the Church, were these, 1. The power of the keys; 2. The power of ORDINATION; 3. The power of *Confirmation*; 4. The rule over the inferior ministers of the Church; 5. The right of presiding in councils of the Church; 6. The individual right of governing *one* Church in particular, having within it and under them, Presbyters and Deacons; 7. The name of *Apostle*, as indicating their peculiar office.

The next question, then, which arises is this; did the Apostles transfer their *peculiar* power and authority to another body of men, who were to *succeed* them? I unhesitatingly answer, they did; and shall now proceed to prove that they did, in the order in which I have just stated these "peculiar" powers.

1. The Apostles communicated to another body of men, the *power of the keys*; that is, of admitting or excluding members from the Church of God.† As members of the Church were admitted by *baptism*, nothing need be said on that point. That the power of *excluding* them afterwards from the Church, was given, is obvious from St. Paul's language to Titus: "A man that is an heretic, after the first and second admonition, reject." (Titus iii. 10.) He gives Timothy authority to sit in judgement upon *Elders*; and, if to sit in judgement and receive "accusations," then to pass sentence. (1 Tim. v. 19.) One of the complaints against the Angel (or Apostle) of the Church at Pergamos was, that he had neglected to exercise discipline upon certain persons therein. Of course, authority to exercise discipline had been committed unto him, (Rev. ii. 14.)

2. The Apostles communicated to another body of men, the power of ORDINATION. It is expressly said, (Acts xiv. 23,) that *Barnabas*, as well as Paul, *ordained Elders* in every city. St. Paul charges *Timothy* to "lay hands suddenly upon no man." (1 Tim. v. 22.) He writes to *Titus*: "For this cause left I thee in Crete, that THOU shouldst set in order the things that are wanting, and *ordain Elders* in every city." The third chapter of the first Epistle to Timothy is filled with a description of the qualifications which he should require in those who were to be admitted to the ministerial office.

2. The Apostles communicated to another body of men, the power of *Confirmation*. Paul and *Barnabas* are expressly mentioned in the Acts as travelling about, and confirming the Churches. (Acts xiv. 22, 23.) Barnabas exercised this power equally with St. Paul.

4. The Apostles communicated to another body of men, the *rule* over the inferior clergy. St. Paul writes to Timothy, "that *thou* mightest charge some, that they teach no other [that is, no false] doctrine"—"against an *Elder* receive not an accusation, but before two or three witnesses"—"them [that is, the *Elders* thus on trial] that sin, rebuke before all, that others may fear"—"I charge thee, that *thou* observe these things, [these rules, for the discipline of the clergy,] without preferring one before another, doing nothing by partiality." (1 Tim. i. iii. v.19, 20, 21.) The same oversight is extended over the *Deacons*. Timothy is told "that they must first be *proved*; then let them use the office of a Deacon, being found blameless." (Tim. iii. 22.) So, when *Titus* was to "ordain Elders in every city," *he* was made the judge of their qualifications. (Titus i. 5.) Thus, also, the Angel (or Apostle*) of the Church at Ephesus, in the year 96, is commended by our Lord, for *disciplining* those who claimed to be "Apostles"—that is, who usurped the powers of the *first order* of the Christian Ministry, as Coke and Asbury did—when they were not. (Rev. ii. 2.)

5. The Apostles communicated to another body of men, the power to *preside* in the councils of the Church. As there is but *one* instance recorded in Scripture of a council being held, (Acts xv.) we have, of course, no evidence from Scripture on this point, as at that council St. James presided. But all history testifies to the *fact*, that, from the foundation of the Church to the present day, there never was an instance of one of the *second* order in the Church, who presided in the councils of the Church. The *chair* was always filled by one of the *first* order of the ministry. Nor was this a local custom merely. In Europe, Asia, and Africa, it was one universal rule.

6. The Apostles communicated to another body of men, the power of individually governing one particular Church, having under them Presbyters and Deacons; in other words, the Apostles committed the government of each Church to *one* man, having *under him* Presbyters and Deacons.

The Epistle of St. Paul to Timothy is full and complete on this point. Complete authority was given to *him*, and to no one else, over the Church in Ephesus; and though he might have made journeys occasionally to other places, there is not a particle of evidence to show that he even resided permanently anywhere except in Ephesus. He had full authority given him, to *watch over, bring to trial, and judge*, the inferior orders of the ministry; and his jurisdiction extended to all classes of the *laity*, so as to *command* and *rebuke* them. (1 Tim. i. 3, ii. 11, iv. 17, v. 20; 2 Tim. iv. 2.)

The Epistle of St Paul to *Titus*, affords another instance of this establishment of *one* man, of Apostolic authority over a Church in one place, and that very often a large district of country. The Island of Crete had within it *one hundred* cities; yet St. Paul writes to Titus, "For this cause left I *thee* in Crete, that *thou* shouldst set in order the things that are wanting, and ordain Elders in *every city*, as I had appointed *thee*." (Titus i. 5.) He had authority not only to *ordain*, but to "stop the mouths"—that is, prevent the *preaching*—of those, who taught false doctrine. (Titus i. 11.) He had authority to "reject heretics"—that is, to cast them out of the Church. (Titus iii. 10.) And the supervision of all classes of the laity is committed to him, as the whole Epistle testifies.

By reference, likewise, to the *second* and *third* chapters of Revelations, you will find, that, in the year 96, (when that book was written,) there was in the Church at Ephesus, Pergamos, Sardis, Philadelphia, Laodicea, Smyrna, and Thyatira, *one* man, in each Church invested with Apostolic authority, called an *Angel*; to whom St. John was commanded to write the short Epistles contained in those chapters, and who were held accountable to God for the state of the Churches they governed.

7. And with their *peculiar powers*, the Apostles communicated to the body of men who were to exercise them, their own peculiar *name* of "*Apostles*." See the case of *Matthias*, (Acts i. 22, 26, iv. 33.) *Barnabas* is called an Apostle. (Acts xiv. 14.) Paul, *Sylvanus*, and *Timothy*, addressed an Epistle to the Church of the Thessalonians, in which they expressly call themselves Apostles. (1 Thess. i. 1., ii. 6.) *Andronicus* and *Junia* are called Apostles. (Rom. xvi. 7.) And other like cases could be mentioned. Thus, Jerome says: "In process of time, *others were ordained Apostles*, by those whom our Lord hath chosen, as that passage in Philippians shows, 'I supposed it necessary to send unto you Epaphroditus, your *Apostle*.'"† (Com. Gal. i. 19.)

* The Greek words, here translated "always," signify *all days*, or *every day*.

† A portion of this power was likewise committed to the Presbyters and Deacons, but not the *full* power.

* The word *Angel* and *Apostle* have the same signification—*one that is sent*.

† The English translation says "*your Messenger*," but the Greek is "*your Apostolon*."

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The Rev. E. M Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.
December 4.

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THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John B. Rogers, Esq., 166 Fulton.

September 5—1yly. WILLIAM ASHKETTLE.

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1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly.

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

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December 4—tf

DECEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and sixty* new policies during the month of December, 1847, viz:

To Merchants and Traders,	62	To Physcians,	5
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" Mechanics,	15	" Clergymen,	5
" Sea Captains, Mariners,	9	" Teachers,	3
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New Policies issued in November, 1847, 160.
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January 8—1m

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RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

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In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.

November 13th.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.

Subscriptions received by the New York Agents,
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REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq.

July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

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Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

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A variety of Parlor Organs.

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November 3—yly

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December 18—yl

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August 21.

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SWORDS'S POCKET ALMANAC, for 1848, containing Lists of the Bishops and Clergy of the Protestant Episcopal Church in the United States, the Institutions of the Church generally, and the Diocese; together with the Constitution and Canons of the Church.

January 8. STANFORD & SWORDS, 139 Broadway.

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The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

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October 9.

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The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

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MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
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May 22—tf 504 Broadway

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Rev. Seth Davis, A. M.—Principal.

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

Sacred Music will constitute a part of the daily course of instruction.

REV. SETH DAVIS, A. M., Principal.

REFERENCES:

Rt. Rev. Wm. H. De Lancy, D.D., L.L.D., Bishop of the Diocese, Geneva; Rev. Benjamin Hale, D.D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev. Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D.D., Rector of St. Paul's, Rochester; Rev. Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L.D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

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August 28—eaw

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